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VOL. III.

RECORDS OF PHILANTHROPY.

ORIGIN OF THE GENERAL SUNDAY
SCHOOL SOCIETY, INSTITUTED
IN LONDON, 7TH SEPT. 1785.

(Continued from p. 6.)

THE second meeting at the King's Head Tavern was very respectably attended. Mr. Thomas Hunt was in the Chair; but neither he nor any of the gentlemen present being disposed to speak, Mr. Fox was under the necessity of again stating the object he had in view; which having met with general approbation, he was requested to despatch a circular letter to various individuals, with a view of obtaining a more general meeting. The following is a copy of the letter:

"Sir,—Encouraged by the promising success of the Sunday Schools established in some towns and villages of this kingdom, several gentlemen met on Tuesday evening, the 16th Instant, at the King's Head Tavern, in the Poultry, to consider of the utility of forming "A Society for the Establishment and Support of Sunday Schools, throughout the Kingdom of Great Britain."

"At this meeting it was agreed to form such a Society; and a Committee of fourteen gentlemen was chosen to draw up a code of laws for the government of the said Society, and a set of proper rules for the regulation of the Schools.

"The Committee having met, and drawn up a plan of the intended Society, and the laws and

rules necessary for it and the Schools, they propose to submit their plan to the consideration of all such gentlemen as shall attend a public meeting, to be holden on Tuesday next, the 30th Instant, at the Paul's Head Tavern, Cateaton-street, at four o'clock in the afternoon.

"To prevent vice—to encourage industry and virtue—to dispel the darkness of ignorance—to diffuse the light of knowledge—to bring men cheerfully to submit to their stations—to obey the laws of God and their country—to make that useful part of the community, the country poor, happy—to lead them in the pleasant paths of religion here—and to endeavour to prepare them for a glorious eternity, are the objects proposed by the promoters of this Institution.

"To effect these great, these noble ends, they hope to form a Society, which will be enabled to establish Sunday Schools, upon a plan so extensive, as to reach the remotest parts of this island; and they flatter themselves they shall receive the support, assistance, and patronage of persons of every rank and description.

"Private advantage and party zeal are entirely disclaimed by the friends and promoters of this laudable Institution. However men may be divided into political parties, or however Christians may unhappily separate from each other, on account of difference of sentiment, here they are all in-

vited to join in the common cause, the glory of God—the good of their country—and the happiness of their fellow-creatures.

“Permit me to request the favour of your attendance at the proposed meeting.

“I am, Sir,

“By Order of the Committee,

“Your humble Servant,

“WM. FOX.”

“Friday, Aug. 26, 1785.”

This meeting was announced for the 30th of August, and the celebrated Jonas Hanway was called to the Chair on the occasion. In the meantime, the following letters passed between Mr. Raikes and Mr. Fox.

Mr. Raikes to Mr. Fox.

“Dear Sir,—My brother, T. Raikes, enclosed to me yesterday a circular letter he had received with your signature, which has given me more pleasure than I can express.

“I observe by that letter, that you are to hold a meeting to-morrow. I regret that I am not situated near enough to attend it; but, as I was present yesterday se’nnight at a meeting, which is intended to be established as an anniversary, at Mitchel Dean, a little town in this county, on the verge of the Forest of Dean, it occurred to me, that a sketch of the pleasing scene I there beheld, may not be improperly laid before the gentlemen who attend your summons to the Paul’s Head Tavern.

“Maynard Colchester, and William Lane, Esqrs. two gentlemen of property in the neighbourhood, having heard of the happy effects arising from an attention to the morals of the rising generation of the poor, determined to try what could be done among the little lawless rabble, which inhabit the borders of the Forest near Mitchel Dean. About Christmas last, they

established two schools, and admitted about fifty or sixty scholars of both sexes; some of them the most ignorant, uncivilized beings in the country. Ten or twelve of the respectable inhabitants of the town readily engaged to subscribe; but what was of greater moment, they took upon themselves the superintendence of the establishment; and to their zeal may be ascribed, under the divine blessing, its success. The promoters of the undertaking did me the honour to invite me to dine with them on their Anniversary, to witness the progress that had been made in this effort at civilization. The children, though many of them in apparel very ragged, were extremely clean. They walked in great order, two and two, to the church, where they were placed in a gallery, exposed to the view of the whole congregation; and their behaviour, during the service, was perfectly silent and becoming. In the repetition of the Lord’s Prayer, they all joined, and formed a charm that made every heart dilate with joy. The clergyman of the parish, a curate at £26 a-year, gave an admirable discourse from Mark iv. 28. This valuable young man had taken great pains in admonishing the children, and impressing them with due notions, how greatly their own happiness would be increased, by introducing into their general behaviour habits of quietness and good nature to one another. The tenor of argument in his discourse was to prove, that if good seed be sown in the moral, as in the natural world, a plentiful harvest was no less to be hoped for; but that we must look for it in the same order: it might be some time before it made its appearance,—and then by small beginnings,—first the blade, &c.

“After church, the children were conducted to the inn, where an examination took place of the

progress made in reading. I was highly pleased to see the proficiency some of them had made. Several could read in the Testament; and I found among them two or three with extraordinary memories. They have learnt to repeat several chapters.

Near fifty of them were perfect in their Catechism, and all could repeat some of Dr. Watts's Hymns. The children were so much pleased with those pieces, that two or three of them could repeat the whole book. But what pleased me most of all was, the result of my inquiry into the effect upon their manners. "That boy," said one of the gentlemen, (pointing to a very ill-looking lad, about 13,) "was the most profligate little dog in this neighbourhood. He was the leader of every kind of mischief and wickedness. He never opened his lips without a profane or indecent expression. And now he is become orderly and good-natured, and in his conversation has quite left off profaneness."

"After dinner, the gentlemen called in six boys, who had previously been taught a hymn, which, I assure you, they sang to admiration. I observed that one of the singers was the boy before mentioned.

"The silence that prevailed among these children was remarkable: their benefactors dined in a room adjoining, but were not disturbed with their talking.

"I have given you this little recital, and if it tends to prove the practicability of doing good to our fellow-creatures, I hope it may prove an incitement to the work you are bringing forward.

"I am, with great respect,

"Sir,

"Your most obedient Servant,

"R. RAIKES."

"Gloucester,

"Monday, Aug. 29, 1785."

Mr. Fox to Mr. Raikes.

"London, Sept. 2, 1785.

"Dear Sir,—The favour you did me by your kind letter of the 29th Ult., was more than you can possibly conceive. This letter, together with extracts I made from some of your other letters, were read, and afforded much useful information.

"Presuming upon the friendship with which you honoured me, and particularly encouraged by your last favour, I took the liberty of waiting on your brother, the Bank Director, to request his acceptance of the Chair, well knowing how much depended upon such a choice. Both your brothers received me with the greatest politeness and cordiality; promised the design countenance and support; but declined the Chair, as the Bank Director was just going out of town. They then advised me to go to Mr. Thornton, another Bank Director; and your elder brother accompanied me to him.

He also made the same kind offer of support, &c. which your brothers had done, but was unfortunately going out of town likewise, and advised to apply to Mr. Hanway, who took the Chair soon after five o'clock. The report of the Committee was read over, but not fully entered into, because the meeting was called by circular letters to the clergy, magistrates, and principal inhabitants, and not advertised in the public papers. The business, therefore, is put off till next Wednesday, when another meeting will be called by public advertisement, to be held at the same place and time as the last. Should any thing occur which you think likely to forward the important design, your communicating the same will confer the greatest obligation on.

"Dear Sir,

"Your much obliged Friend,

"and humble Servant,

"WM. FOX."

"N. B.—The fire which you had the honour to light up in Gloucester, having now reached the Metropolis, will, I trust, never be extinguished, but with the ignorance of every individual throughout the kingdom."

On the 7th of September, the day appointed for the more general meeting, the plan proposed by Mr. Fox was unanimously adopted; and as the history of the Society from this period is already before the public, we need not enlarge our account.

It may be supposed that Mr. Fox and his coadjutors could not proceed in such a business without difficulties and discouragements; but the time was come for the display of the divine mercy to the neglected poor of these lands; and Mr. Fox has lived to behold his most sanguine expectations exceeded, in the general spread of education throughout the world. Though not a member of any national religious establishment, he has proved that his benevolent zeal could embrace the divine cause of religious instruction to the poor, on a scale truly liberal and extensive. That Christian benevolence, which elevates the mind above every thing narrow and sectarian, engaged him in a correspondence with persons of various religious denominations. We shall, however, give but one more selection from the papers in our possession, having now supplied that information respecting the origin of this Society, for want of which it has, hitherto, been involved in obscurity.

The following is a copy of a letter from Mr. Raikes to Mr. Fox, dated July 12, 1787; and we give it with a view of illustrating the excellent spirit of that good man. Mr. Fox had communicated to Mr. Raikes a pleasing and exhilarating account of the first Anniversary of the Sunday School at Colchester, at which he was present. After

describing the scene, he adds: "Not a single occurrence interposed to embitter or in the least interrupt the pleasures of the day; all was harmony, peace, and love: for, however divided in political sentiments, or separated from each other by diversity of religious opinion, in this important undertaking, wherein the glory of God and the good of mankind are so intimately concerned, the most perfect unanimity has, from its commencement, constantly prevailed. How worthy of imitation is this example! Should it be universally followed, and should that spirit of bigotry, which disgraced former times, and in some instances prevents improvement in the present, be proscribed from the breasts of all, as it is from the wise and the good, we might expect to see, not only 234,000 poor children (which the Sunday Schools in England are now calculated to contain) emerging from ignorance and rescuing from vice, but such an extension of the institution, as could not fail, under the divine blessing, to produce *universal* good to the poor, and security to the rich."

Mr. Raikes to Mr. Fox.

"Dear Sir,—I regret that the variety of my business and engagements, when I was last in town, prevented me from devoting an afternoon to the enjoyment of your company.

"The loss was mine: for I find few pleasures equal to those, which arise from the conversation of men who are endeavouring to promote the glory of the Creator, and the good of their fellow-creatures.

"I consider you, too, with the greater respect, as I believe you were one of the first of my encouragers at the outset of the little plan, I was the humble instrument of suggesting to the world.

"I thank you, my good friend, for communicating the pleasing recital from Colchester. What a

wide and extensive field of rational enjoyment opens to our view, could we allow the improvement of human nature to become the source of pleasure.

"Instead of training horses to the course, and viewing with delight their exertions at Newmarket, let our men of fortune turn their eyes to an exhibition like that at Colchester. Impart to them a small portion of that solid enjoyment, which a mind like yours must receive from the glorious sight. Children, more neglected than the beasts of the field, now taught to relish the comfort of decency, and good order, and to know that their own happiness greatly depends on promoting the happiness of others. When the community begins to reap the benefit of these principles, let us hope that this nation will manifest to the world the blessed effects of a general diffusion of Christianity. The great reformers of past times have been only removing obstructions in our way. Let us hope that the day is approaching, when "the knowledge of the Lord shall cover the earth, as the waters cover the sea." The number of children admitted into a state of culture in this short period, seems to me little less miraculous than the draught of fishes; and would in-

cline us to think, that the prophecy above quoted, is advancing to its completion. Some French gentlemen, members of the Royal Academy at Paris, were with me last week; and were so strongly impressed with the probable effects of this scheme of civilization, that they have taken all the pieces I have printed on the subject, and intend proposing establishments of a similar nature in some of their parishes in the provinces, by way of experiment. We have seen the rapid progress of Christianity. Dr. Adam Smith, who has so ably written on the *Wealth of Nations*, says; "No plan has promised to effect a change of manners, with equal ease and simplicity, since the days of the Apostles."

"I have sent you my paper of this week, that you may see we are extending towards Wales, with the improvement of a School of industry.

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"July 12, 1787."

"P. S.—Send me the *World*, in which the Colchester letter appeared."†

† Mr. Fox had published his account of the Colchester Anniversary in the paper called the *World*, June 1787.

ORIGINAL ESSAYS, COMMUNICATIONS, &c.

A UNITARIAN'S APOLOGY FOR THE DEISTS.

IN consequence of the recent prosecution of Mr. Carlile, for the republication of Paine's *Age of Reason*, a Unitarian preacher, in London, has published a sermon, entitled, "The Duties of Christians towards Deists;" and, as I think, a considerable portion of erroneous doctrine is appended to statements of a contrary and unobjectionable character, I am

desirous of calling the attention of your readers to a few strictures suggested in my own mind by its perusal. Accurately to draw the line of distinction between error and truth, is sometimes a difficult task;—their involutions are so complicated—the shades of the one are so imperceptibly melted into the brightness of the other, that a nicely discerning mind is alone adequate to strip off the disguise. Happily, in the present case, there is little of this intricacy. The

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statements in question are, at all events, of a *lucid* character; and a bare perusal is sufficient to detect the cloven foot of Socinianism, decorated as it is with some of the purest principles of Christianity. That we are to do unto others as we would that they should do unto us; and that to persecute a man for the belief, or even the propagation, of erroneous dogmas, is a violation of this sacred duty, must surely be conceded by every thinking and intelligent Christian. Without entering into the peculiarities of the case of Mr. Carlile—his insufferable effrontery—his heart-sickening licentiousness—his horrible blasphemy—peculiarities which to some mistaken minds have seemed almost sufficient to justify the measures employed—without entering into this instance, I heartily subscribe to the broad and general principle of this Socinian, that no one ought to be punished for the peculiarities of his faith. I subscribe to it, because such a persecution is as impolitic as it is unjust, defeating, for the most part, the very ends it designs to accomplish. Here, however, our coincidence ceases; and when he subsequently attempts to palliate the criminality of the deist, I turn from him in disgust, remembering the language of our Lord—"This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." That he *does* attempt to palliate his criminality, might be evinced by a variety of quotations—let one, however, suffice. "A diversity exists among the believers of Christianity," says he, "even as to the proofs on which they admit the divinity of their religion. Suppose those proofs could be represented by a given number, say

fifty. That which produces conviction in one may be represented by ten; another requires twenty; a third, forty; another, not satisfied with less than sixty, remains an unbeliever. More evidence would have included some who are unbelievers; less would have excluded some who are Christians. But whether Providence has seen fit to give more or less, their moral characters would have been precisely the same; the Christian who, on the one supposition, would have been a deist, would not have been less meritorious; the deist who, on the other supposition, would have been a Christian, would not have been less depraved." This is surely sufficient to justify the assertion in question; and I cannot help suspecting, that nothing but a conviction that his own system—the system of Unitarianism—approximates almost to the point of deism, could have led him to pen such grossly erroneous representations—representations so repugnant to almost every page of the sacred volume—so beaten down by almost every word of Him who spake as never man speaketh.

Let us however examine the reasoning; and first, as to the *quantum* of evidence necessary for faith. And here we deny, at the outset, that, among the genuine believers in Christianity, there is such a diversity of opinion on this point as to justify any thing like the calculation before us. The fulfilment of prophecy—the performance of miracles—the astonishing spread of the gospel—together with the purity of its morals:—these are among the prominent features of that mass of evidence which is the anchor of our hope. Minor considerations there may be, and undoubtedly are, on which one man will lay a greater stress than another; but these are the outlines on which we delight to gaze; and so full and invincible are they, that we may

well say, with our Master, "If ye believe not Moses and the prophets, neither would ye be persuaded though one rose from the dead." So much *en passant*. But what shall we say of the concluding part of these observations?—"whether Providence has seen fit to give more or less (evidence), their moral characters would have been precisely the same; the Christian who, on the one supposition, would have been a deist, would not have been less meritorious; the deist who, on the other supposition, would have been a Christian, would not have been less depraved"—what shall we say of them, but, that the man who could write them, has learned his notions of Christianity any where rather than at the feet of Him who said, "He that believeth on the Son hath everlasting life, but he that believeth not the Son shall not see life, but the wrath of God abideth upon him?" What! has Christianity nothing to do with our characters? Am I the same man, whether I reject it, or whether I receive it? whether I bow to the hallowed page of revelation, or whether I study in the school of an infidel philosophy? Impossible. The very idea is sufficient to justify a tone of the most vehement indignation. Was Jesus Christ at the expense of so much suffering—of such a horrible death—and is it after all a matter of indifference, whether we believe him or not? "If angels weep, it is at such a thought." The innocence of mental error, so constantly and pertinaciously insisted on by these redoubtable champions, is negatived as much by experience and fact, as by scriptural authority. While revelation annexes punishment to unbelief, attributing that unbelief to a corrupt and alienated heart, history sanctions and illustrates the testimony, by exhibiting to us the levity of a Voltaire—the licentiousness of a Rousseau,

and the profanity of a Paine—names as dear to infidelity as they are hateful to religion and piety. And yet these are the men, and this is the cause, whose criminality this preacher would attempt to palliate. "Come not thou into their secret, O my soul; unto their assembly, mine honour, be not thou united." That no man ever conscientiously studied the evidences of Christianity, giving all the attention and all the earnestness of an honest heart to the diversity of its proofs, without arriving at a sincere and satisfactory conviction of the divinity of its origin, is, I believe, an undeniable fact; and that zeal, which is directed to an extenuation of so awful a crime as its rejection, partakes more of the character of infidel indifference than true Christian charity. The causes to which this Socinian and his coadjutors ascribe the existence of deism, are, in part, the supposed corruptions of Christianity. Of their views of the nature and extent of these corruptions it is impossible for us to be ignorant; and could the Bible itself but pass through the processes of their theological alchymy, we should know what sort of a religion to expect. But deists are not thus to be *cheated* into Christianity. They know that these corruptions, as they are called, are, in reality, the primary parts of revelation, and that if they discard these, they must discard the whole.

But I must hasten to a close; and, in doing so, I shall only remark, that the sermon in question furnishes us with another specimen of the contrast, in point of language and sentiment, which exists between the Bible and Unitarianism. Where in our Bibles are those cold and heartless calculations, and that icy indifference, which are here to be found? Where is that attempt to lessen the impassable barrier between a believer and an unbeliever? to di-

minish the importance of the faith of one, and to exaggerate the *quantum* of the belief of the other, till they may almost coalesce and harmonize together? There is nothing of this in the language of Jesus Christ; "for what concord hath Christ with Belial? or what part hath he that believeth with an infidel?"

S. P.

REMARKS ON THE CONDUCT OF
PROTESTANTS, IN RELATION TO
POPEY, DURING THE LAST CEN-
TURY.

BIGOTRY is in all cases totally repugnant to the mild and liberal spirit of true Christianity. Its essential nature is not altered by the name, or creed, or condition of the party to which it may chance to belong "for the time being." Bigotry is bigotry, whether among Protestants or Papists, English Episcopalians or Non-conformists. In many respects, however, the present is not the age of bigotry; or, at least, it does not shew itself quite so openly as it once did—the adder sculks at the horse's heel. A few weak, misinformed, or interested individuals, (such as Archdeacon Daunteny, the Virgin Mary's Prebendary of Exeter, and "that wonderful man, the great Cassan,"* of Froome, not to forget "St. Bartholomew" Wix, and some others of like stamp,) are not sufficient to be noticed as any thing more than some trifling exceptions to the rule which is generally true. "They are men wondered at," by all the wise and the good—pitied by most, and soon forgotten by all. Some men are unhappily born with a fretful, peevish, quarrelsome constitution; and if we were inclined to any Pythagorean doctrines, we should be led to ask,

with some of old, "Who did sin, these men or their parents, that these were born so blind," and so uncharitable, and so boisterous? But they must be allowed to break out now and then, or the consequences might be fatal to themselves. The hidden fire would consume them. The force otherwise imposed on their feelings, storming in their breasts like the winds of Æolus in the cave, would prove destructive. The raging of their fury relieves themselves, and hurts nobody else.

But not to wander too far from the mark. There may be a manly defence of principles, without a spark of bigotry. There is such a thing as charity, combined with firmness. Freedom of sentiment may be allowed to others, and still be employed by ourselves. Bigotry may be displayed in a good cause: that cause may require every exertion in its support that can be honourably made; but a cause that is good never wants the aid of bigotry. It flourishes by better means.

May there not, however, be a spurious, a criminal charity? or rather, (for I would never debase a name so noble, by attaching it to any thing wrong,) I ask if there may not be a false tenderness? an unchristian laxity? an unjustifiable indifference about important sentiment, and sterling principle? May we not even impose on ourselves? In endeavouring to avoid the odious stigma of bigotry, may we not betray our cause by supineness and apathy, which we generously enough denominate by the hallowed and respectable name of liberality?

These questions have arisen in the mind of the writer, while thinking on this subject: How is it that so much less is now said, and preached, and written, in favour of Protestantism, by a direct exposure of Popery, than was at the close of the 17th, and beginning of the 18th centuries? That

* Alluding to a satirical poem, of which this is the burden.

less does issue from the pulpit and the press on this side of the question, is too evident to need demonstration. If we look at the state of things between 1650 and 1750, we shall find an almost incredible number of public advocates on the side of Protestantism. I mean of Protestants active in defence of their tenets and principles against Popery. All our good old writers, Goodwin, Owen, Manton, Bates, Baxter, Gouge, and a glorious host besides, could scarcely preach or write without an attack on the great mystery of iniquity. Now, were they right or wrong in so doing? Doubtless they acted conscientiously. But were they enlightened men, or poor, timid, narrow-minded mortals? Mortals they were, but not of an inferior stamp; they acted under the strong, enlightened, and active conviction, that Protestantism is the cause of God, of truth, of virtue, and of liberty; but that Popery is emphatically the cause of slavery, vice, superstition—in fine, the master-piece of Satan.

It is true, they lived nearer the times when the yoke had been severely felt. Many of them were still smarting and writhing under the inflicted scourges of Papal laws still unrepealed, though in the hand of a government professedly Protestant. Many of these champions, too, had heard in their childhood their fathers and grandfathers relate the terrible sufferings which they and their ancestors had endured in previous days of Popish darkness and tyranny. Thus they were bred up with sentiments and feelings kindled ready for immediate and active hostility to the mother of abominations. This may account for their having been so *warm* in the cause.

But I would ask, is there less cause for warmth and exertion now? It may, indeed, be favourable to the cause of truth, that in the present day we come to the

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contest without the rancorous feelings of personal animosity, arising from our own, or our immediate fathers' sufferings. We can come in dispassionately to the work. And thus prepared, let not Protestants wilfully or indifferently shut their eyes, when their cause is endangered. Should any one ask, what reason there is for sounding an alarm, and disturbing their grateful repose—let it be at once replied, that Popery has made the most formidable advances in England during the last thirty years, and that every *legitimate* effort is demanded to counteract the spreading, direful evil. Else, how is it that there are now about 500,000 Roman Catholics in this country, (Protestant England,) instead of about 45,000—the number last returned to Parliament about thirty or forty years back? How is it that there are about 900 Roman Catholic chapels, most of them erected within the same space of time, and many of them spacious, elegant, and expensive? How is it that so many hundreds of children are annually confirmed in all the errors and delusions of the Romish church, in our northern counties? See *Blair's Letters to William Wilberforce, Esq.*

Or does the comparative silence of Protestants on this subject, in the present day, arise from any idea that Popery is improved; that it may be safely allowed to proceed as harmless—virtuous—benevolent, or “true gospel?” If so, may we not be deluding ourselves? Can that which is essentially *unchangeable* admit of change? “Then may that which is accustomed to do evil learn to do well.” Or, it might be demanded, where are the signs of improvement? Are they, the re-establishment of the Inquisition, and of the Order of the Jesuits? Are they the Bulls thundered out against Bible Societies, as the most wicked of machinations?

K

Are they, the determination to keep children in ignorance rather than have them taught by Protestants, or from Protestant Bibles? Or are they the south-of-France disturbances? Certainly Popery is not so mischievous now as it once was. So much the better. But why is it not? Solely for want of power, and not from any favourable change of disposition. These hints are not thrown out without evidence or without consideration, but submitted to the serious examination of those whose eye they may meet, by

AN INQUIRER.

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 IMPORTANT BIBLICAL CRITICISM  
 OF MACKNIGHT, ON 1 COR. i.  
 26 and 28.

To the Editors.

WITHOUT wishing to offer any reflections on the venerable translators of our Bible, it has often struck me, that their introduction of the two words, "*are called*," (in italics,) at the close of the 26th verse of 1 Cor. i., has led to an erroneous view of this most beautiful and interesting passage. Readers are, in general, led to conclude, that Christianity has few converts among the higher classes of society. Without suggesting any remarks on this statement itself, I think it is not exactly the fair interpretation of the text. The following observations of Dr. Macknight appear so appropriate, that I have extracted them for the consideration of your readers, if granted a corner in your valuable Instructor.

Yours, &c.

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Instead of *are called*, Dr. M. reads, "*call you*"—with this paraphrase: "For ye see the calling of you, (Κλησιντε γαρ την κλησιν υμων,) brethren, that not many persons remarkable for human literature, not many mighty by

their offices, not many eminent by their noble birth, are chosen to call you into the fellowship of the gospel." Verse 9.

"Our translators have supplied the words, "*are called*," which convey a sentiment neither true nor suitable to the Apostle's design. It is not true; for even in Judea, "among the chief rulers, many believed on him," John xii. 42. particularly Nicodemus, and Joseph of Arimathea. Other Jews, likewise, of rank and learning were called; such as the nobleman, whose sick son Jesus cured, John iv. 53. and Manaen, Herod's foster-brother, and Cornelius and Gamaliel, and that great company of priests, mentioned Acts vi. 7. "who were obedient to the faith." At Ephesus many who used the arts of magic and divination were called, and who were men of learning, as appears from the number and value of their books, which they burned after embracing the gospel. Acts xix. 19. And in such numerous churches as those of Antioch, Thessalonica, Corinth, and Rome, it can hardly be doubted, that there were disciples in the higher ranks of life. There were brethren even in the Emperor's family, Phil. iv. 22. In short, the precepts in the Epistles, to masters to treat their slaves with humanity, and to women concerning their not adorning themselves with gold and silver, and costly raiment, shew that many wealthy persons had embraced the gospel. On the other hand, though it were true, that not many wise men, &c. were called, it did not suit the Apostle's argument to mention it here. For surely God's not calling many of the wise, &c. joined with his calling the foolish ones of the world to believe, did not put to shame the wise and strong, &c. Whereas, if the discourse is understood of the preachers of the gospel, who were employed to convert the

world, all is clear and pertinent. God chose not the learned, the mighty, and the noble ones of this world, to preach the gospel, but illiterate and weak men, and men of low birth; and by making them successful in reforming mankind, he put to shame the legislators, statesmen, and philosophers among the heathen, and the learned scribes and doctors among the Jews, who had never done any thing to any purpose in that matter."

"The first preachers of the gospel," as Dr. Newton observes, "were chiefly a few poor fishermen, of low parentage and education, of no learning or eloquence, of no reputation or authority, despised as Jews by the rest of mankind, and by the Jews as the meanest and worst of themselves. What improper instruments were these to contend with the prejudices of the world, the superstition of the people, the interests of the priests, the vanity of the philosophers, the pride of the rulers, the malice of the Jews, the learning of the Greeks, and power of the Romans! But the weaker the instruments who converted the world, the greater was the display of the power of God by which they acted." See 2 Cor. iv. 7.

#### ON RELIGIOUS CONVERSATION.

CONVERSATION is perhaps one of the most agreeable methods of communicating knowledge with which we are acquainted. By placing the teacher and the taught apparently upon a level, it wins insensibly upon the mind, without giving any alarm to those feelings of pride which, unhappily, are the inmates of every human breast. By laying hold on passing incidents, and following the train of thought which the circumstances of the moment appear to suggest,

it is relieved from the tediousness and monotony of a continued discourse; while, by affording an opportunity for canvassing sentiments as they are advanced, for correcting mistakes as they are detected, and for answering inquiries as they arise, it evinces a peculiar adaptation to the weakness and ignorance of man. Socrates, perhaps, displayed more wisdom in the selection of this mode of teaching, than in all the *memorabilia* of his discourses which have been immortalized by the pens of Xenophon and Plato; and much as we admire the knowledge he displayed, and many of the lessons he inculcated, we should certainly advert to his bold departure from the usual plan, and adoption of so just a method of tuition, as affording the strongest proof of the real greatness of his mind.

Forming such an estimate of conversation, we cannot but desire that it might be more usually employed than it has been, as a medium of instruction on that subject, which deserves to be esteemed the greatest and the best. It is a lamentable fact, that few sources have been more prolific of evil, few means of doing good more egregiously neglected than this. While poison has been circulated by the *table-talk* of almost every company, Christians, instead of administering the immediate and suitable antidote, have been too often infected themselves, and have rather promoted than restrained the progress of contagion. A youth, especially if destined to move in the superior walks of life, can scarcely enter an assembly, in which the world does not, by a variety of expedients, solicit his regard. When his heart has been warmed by the delights of social converse, and has become peculiarly susceptible to the addresses of pretended friendship, or the flatteries of pleasure, there are

tongues enough that will take advantage of the unguarded moment, and grow eloquent in eulogizing sin: and if, what the world calls accident, but what Christians ought to consider and improve as a providence, should introduce him occasionally into a religious circle, he would too seldom hear any thing that might counteract the impressions to which he had been continually exposed. He might even spend days in the company of some professors, without detecting a single sentiment that would lead him to suspect a difference of character between them and the more refined classes of worldlings. The prevalence of such circumstances would almost warrant us in anticipating, as their natural result, that while the forms of religion might continue to be held in high repute, the power of vital godliness would rapidly decline. Before these fatal consequences ensue, as the just punishment of our neglect, it may be well to excite general attention to a line of conduct so likely to produce them. The periodical appeals of the pulpit and the press will not be uselessly employed in occasionally remarking an evil that might otherwise increase, and in checking at least the progress of what they cannot totally destroy.

A man's general conversation affords a very fair criterion of the general state of his mind. We feel disposed to dwell with peculiar delight on those subjects that interest us most, and take every convenient opportunity of recurring to them. This remark will be allowed to hold good in its application to all the varied pursuits and pleasures of life; and we are aware of no sufficient reason that can be urged against it as a test of our attachment to religion. When we approach the sepulchre, though it may be white-washed, we are not surprised at encountering the breath of putre-

faction; but when we gaze upon the trees of righteousness, and enter the gardens where they grow, we expect that every passing breeze will be laden with their fragrance, and the atmosphere itself impregnated with the odours they diffuse. "We cannot but speak the things which we have seen and heard," was the apology by which the apostles vindicated their boldness in advocating the cause of Jesus; and it was at a time when persecution was the penalty for "speaking in his name," that they "determined not to know any thing among" men, even in their daily conversation, but "Jesus Christ, and him crucified." In every age of the church, they that feared the Lord have spoken often one to another, not upon the frivolous topics which engrossed the attention of the giddy fools around them, but upon those momentous subjects which alone are worthy of occupying an immortal mind. Such conversation is an antidote to the cares, and a solace to the afflictions of earth, and will be the employment and delight of heaven. If, then, we wish to antedate the pleasures of eternity—to illumine the night of sorrow with a twilight, heralding celestial day—to convert every room of our habitations into a Bethel, and earth itself into the antechamber and the vestibule of heaven, we shall embrace with gladness every opportunity afforded for religious conversation.

We allow that it is a task of no small difficulty to brave the sneers of ridicule, and to tell the infidel or the worldling, at once, that we are "Christians." While their every word publishes their character, and without faltering or confusion they will avow, even in the society of the religious, their utter ignorance of divine things, we are too often ashamed of being recognized by them as those who are looking for "a better city;" and



so dubious and undecided is the usual strain of our conversation, that it would frequently baffle the acuteness of the most penetrating, to discover, from such a criterion, that we were even professors of Christianity. Such is the depravity of man, that he seldom blushes to own his rebellion and hostility against God. Flippancy and audaciousness are the characteristics of irreligion. We begin to hesitate, and to act the coward, only when we have to declare ourselves the disciples of Christ. The cause in which we ought to evince the boldness of the lion, is the very one in which we display the timidity, without possessing the meekness, of the lamb.

As an excuse for such cowardice, the plea of prudence has been often urged. We condemn the injudicious procedure of some, and fancy that a sufficient apology for our total indifference and neglect. Borrowing for the purpose an opprobrious epithet from the vocabulary of the worldling, we stigmatize as *cant* every attempt at introducing pious conversation, which may not exactly coincide with the standard of our delicate and fastidious taste. We may pretend that a regard for religion, and a desire to preserve it from ridicule, are the motives which dictate such a procedure; but the fact is, that we are never half so much afraid of religion's being laughed at, as of being laughed at ourselves. And the indiscretions of the weak will be forgiven by Him, who, in his estimate of human character, "looketh at the heart," and "requireth according to what a man hath, not according to what he hath not;" but "who-soever is ashamed of Him before men, of him will he be ashamed when he cometh in the glory of his Father, and of his holy an-

gels." Let a regard, then, to usefulness, and to consistency, teach us to imbue all our converse with sentiments that may be calculated to benefit the soul.

At a period, too, when infidelity and worldly-mindedness seem to be threatening an inroad on the territories of religion, and anticipating universal empire as already their own, it is desirable that the most powerful auxiliaries should be enlisted in the service of Christ, and brought to bear against the phalanx which his enemies are leading to the field. Instead, then, of appearing to esteem religion the proper inhabitant only of the closet or the house of God; instead of looking upon it, when it ventures into the scenes and circles of common life, as an unwelcome visitant, whose spectre-like appearance may serve to haunt the cemeteries of the dead, but ought to be seldom seen among the abodes of the living; let us rejoice to hear and to speak of Jesus, upon all occasions, and in every company;

"To tell his love by morning light,  
"And talk of all his truth at night."

A company in which this cannot be done, may be one which we are sometimes constrained to enter; it should never be one in which we would willingly abide. Since we are the advocates of the best and most important of causes, let us never be afraid of avowing our attachment to it, or of soliciting on its behalf an universal attention and regard. By such a conduct, we may forfeit the character of being men of taste; we may incur the contempt of the worldly wise; but we shall certainly display our reverence for God, and our anxiety for the happiness of men.

M. C. P.

A SERIES OF LETTERS ADDRESSED  
TO A MEMBER OF THE CHURCH  
OF ENGLAND, ON THE SUBJECT  
OF DISSENT.

### LETTER VII.

ON THE DISCIPLINE OF THE CHURCH  
OF ENGLAND.

My Dear Friend,

No society, whether established on a contracted or on an extended scale, can possibly exist long without laws to direct its members in those things which relate to the well-being of the whole ; and it is equally certain, that, however excellent these laws may be, they are of no real utility unless they are obeyed, and offences against them punished. The maintenance of the laws of a society, by the authorities constituted to enforce them, is what we call discipline. So far, I presume, you and I are agreed.

What the discipline of "the Episcopal Church, as by law established in these realms," is, can be known only by a reference to your Prayer-book, and the Canons, which the larger editions of it contain. These Canons were agreed upon in "a Synod begun at London, anno Domini 1603, in the first year of the reign of James the First, and now published, for the due observation of them, by his Majesty's authority, under the Great Seal of England." This is the import of the preamble ; and then follows his Majesty's proclamation, in which he confirms the Canons, in number 141, so agreed upon for the government of the whole hierarchy, which "he requires to be in *all points* duly observed ; not sparing to execute the penalties in them severally mentioned, upon any that shall wittingly or wilfully break, or neglect to observe the same, as they tender the honour of God, the peace of the church, the tran-

quillity of the kingdom, and their duties and service to us, their king and sovereign." As these Canons have never been repealed, they of course remain in force to this day. Various other regulations are contained in the established liturgy, not expressed in these Canons, and which are considered by the highest authorities equally binding.

While all ecclesiastical as well as civil power resides in the temporal prince of these realms, who dispenses it according to his sovereign pleasure, yet he has invested his servants, the Archbishops and Bishops, with enough to make them absolute lords over their inferior brethren. The ambition and pride of these spiritual lords, it must, however, be presumed, are checked by the recollection, that there is another individual standing between them and the throne, to whose power they are obliged to bow in many instances ; and this is a *Lay Chancellor*, who can controul their measures in the spiritual court. *Dr. Croft*, Bishop of Hereford, in his work entitled "Naked Truth," states—"that by his authority, the Chancellor takes upon him to sentence not only laymen, but clergymen also, brought into his court for any delinquency ; and in the Court of Arches, sentences even Bishops themselves."

The laws under which your church is placed emanate from that hierarchy, whose claims to legislation, in matters purely ecclesiastical, are illegitimate, being founded on the civil power, and are unauthorized by Jesus Christ, the *only Head* of the church. These laws, moreover, in their spirit and tenor, manifest a want of regard both to our liberty of choice, and the claims of our conscience. If these assertions are true, the members of the church of England must be in a state of wretched degradation ; and that they are true, it will not be difficult to prove.

I make my appeal to your laws themselves, and to the facts which illustrate their operation.

I begin with *subscription* to articles of faith and creeds of human composition. This subscription is required, as well from the laity on entering on certain secular offices, as from your clergy that they may be *duly authorized* to preach the gospel when they enter into the sacred office. They are then "to declare their hearty assent and consent to them all, as being in nothing contrary to the word of God." This is required of them to prevent difference of opinion, and to preserve an absolute uniformity of sentiment among the accredited teachers of religion:—but with what success, will appear from the fact, that there is as great a diversity of religious sentiment among the clergy and lay members of the established church, as there is among those who belong not to her communion. Yet all your clergy are alike obliged to subscribe to the *same* articles of religion. The accuracy of this statement is indisputable; and I infer from it, that this spiritual despotism in your church generates a race of spiritual slaves, a majority of whom subscribe to the articles of faith, not because they either understand or believe them, but in consideration of the attractive *bonus* of loaves and fishes which is thereby secured. No honest man will venture to deny the justness of my inference.

This diversity of opinion does not arise from any want of perspicuity and precision in the language in which the articles are couched; for every man, but he who has an interest to serve, or a favourite opinion to support, admits that they speak the language of *Calvinism*; neither can it be owing to any uncertainty, or licence granted to the rights of private judgment in the royal proclamation appended to these articles; for his Majesty pro-

hibits "His loving subjects the least difference from them, or putting their own sense upon them, but requires them to be taken in their literal and grammatical sense." Again, his Majesty asserts, that he, "The supreme Governor of the Church of England," will "not endure any varying or departing from the doctrine and discipline of the church of England, in the least degree,"—and wills, "that all further curious search be laid aside," &c. Let the supreme Governor of the Church of England prove his infallibility, and that all these articles of faith are the legitimate offspring of it, and then implicit submission will be reasonable in all his subjects; till then, we must consider such prohibitions both arbitrary and tyrannical, and obedience to them a dereliction of that allegiance which we owe to Christ, as well as an abandonment of the inalienable rights of conscience.

Moreover your clergy, on entering into holy orders, are obliged to declare "their firm belief that there is nothing in the Common Prayer-book, and the Book of Ordination, contrary to the word of God." Was, then, every thing contained in this book really written by inspiration? If not, is it likely that so large a human composition should contain nothing but truth, though the principal part of it was taken from the Roman Mass-book; and published very soon after the reformation from the darkness of popery?

The *Test Act* is a dreadful evil, and bears with peculiar weight upon your clergy, and must be a cause of unutterable grief to all those of them who are possessed of a tender conscience. What an awful profanation! Does it not harrow up all your best feelings to recollect that your clergy are *obliged* to administer the Lord's Supper as a qualification to a secular office? to give it as a passport to situations of worldly in-

terest and power? The very worst of men, deists, infidels, drunkards, debauchees, adulterers, and men of the most depraved character, and of the most notorious descriptions, may come to your altars, and demand the sacrament of the Lord's Supper at the hands of your clergy; and they dare not refuse it but at the risk of a law-suit, which may be both tedious and ruinous! This has occasioned unspeakable sorrow and disquietude to many conscientious ministers in your church, who with aching hearts and trembling hands, have presented the sacred elements to those whom they knew to be trampling upon the blood of the covenant, and aiming exclusively at worldly emolument.

Your clergy are obliged to swear obedience to the Bishop, the Ordinary, and their successors, in every thing required in the Canons;—this is called Canonical obedience. The Canons, therefore, contain those laws by which the Bishops are to govern their clergy. A careful examination of these Canons will convince you, that though there are many good and wise regulations relative to ministerial duties, yet, there are many others which are even RIDICULOUS. For instance, by virtue of one of them, the Bishop may require his clergy “usually to wear gowns with standing collars, and sleeves strait at the hands, or wide sleeves, with hoods, or tipets of silk, or sarcenet, and square caps:—“to wear in their journey's clothes with sleeves, without guards, welts, long buttons, or cuts.” By another they may forbid the clergy “from wearing any coif or wrought night caps, but only plain night caps of black silk, satten, or velvet,”—with various other things equally contemptible.—Others of these Canons are CRUEL, and will justify the Bishop in obliging his clergy—“To publish a sentence of excommunication against any who shall dare to speak against the Common

Prayer, or deny any of the thirty-nine articles, or condemn any of the ceremonies of the church of England, or deny the authority of the Arch-bishops, Deans, or Arch-deacons, or affirm that the congregations of Protestant Dissenters, are true churches,” &c.

There is one Canon, however, the import of which I cannot but transcribe with great pleasure, while I would accompany it with a fervent prayer that it may be universally practised. It is the 74th, “No ecclesiastical person shall at any time resort to any taverns, or ale-houses, nor give themselves to drinking or riot, spending their time idly by day or night, playing at dice, cards, or tables, or any other unlawful game; but always endeavouring to profit the church of God, having always in mind that they ought to excel all others in purity of life.”

But while there is abundance of discipline in the Canons and Prayer-books, and authority enough to enforce it, and penalties the most tremendous to punish all kinds of delinquents; yet, nothing is more obvious than that there is very little discipline in the church. Persons who are immoral and destitute of every ministerial qualification are admitted to officiate in this “worldly sanctuary;” multitudes are suffered to fill the most important situations in the Established Church, who are a scandal to religion, and even a disgrace to human nature; while many others, more decent in their conduct, are merely “wolves in sheep's clothing.” This want of discipline is lamented by the church herself every Ash-Wednesday, when she prays, that “the godly discipline of the primitive church may be restored.” There are punishments enough denounced in the Canons against every kind of crime, both among the clergy and laity; but the difficulties which lie in the way of either enforcing the rules of dis-

cipline, or inflicting punishments upon offenders, are so great as to make the latter contemptible, and the former a dead letter.

The whole system of *patronage*, which stands connected with the Established Church of this country, is a further proof that it is wholly a secular institution, awfully corrupt and defective in its Government. The right of presentation to livings is sometimes vested in the clergy, sometimes in the laity. It is no question with me how the right to do so accrued, the fact is enough; and it most frequently happens, that those who have a right of presentation are utter strangers to religion, nay, are sometimes avowed enemies to it. Can an infidel prince, or a debauched courtier, or a profligate lord of a manor, be a suitable person to dispose of livings, and appoint ministers to the care of souls?

—Nearly related to this great evil, is that still greater abomination in your church, I mean the practice of buying and selling livings, without any regard to the moral character of the purchaser. What is this but to deal in the souls of those who live within the precincts of those livings which are thus disposed of? Your *tithes* laws are another great evil, exposing the laity to great oppression, and enabling the clergy to enforce unchristian exactions upon an unwilling people. The avaricious part of your clergy, study and understand these laws well, and are not backward in seeing them carried into full effect. How much general improvement is obstructed through England by this system; how many lawsuits it occasions between the clergy and their parishioners; how much hatred and strife it produces; and how powerfully it militates against the welfare of real religion, I need not inform you.

You are aware, that there are many other things on which I might have remarked, would the extent of my paper have permitted; but I have said enough to show, that the discipline of your church is fundamentally unscriptural, while in practice it is pitifully corrupt and defective. Allow me to ask you, whether the same objection lies against the discipline of Independent or Congregational Churches? They have neither a Bench of Bishops, nor a Presbytery to lord it over God's heritage; their only Canons are the unerring oracles of God; they know nothing of subscription to articles, nor of oaths of obedience in spiritual things to any earthly authority, whether Princes or Bishops; no test laws torment the consciences of their ministers; no restrictions are laid upon the rights of private judgment, nor any fetters put upon their consciences; all the punishment which their laws inflict, is a mere removal from their communion in cases of moral delinquency. They are equal strangers to *advowsons* and to *patronage*: no livings among them are ever bought and sold. While they do not boast of a perfect discipline, they yet practise one that is at the same time scriptural, efficacious, and benignant; the authority by which it is enacted and enforced is that of Jesus Christ alone. With these views, you must allow me to think, that my preference of the dissenting churches, is both my privilege and my duty.

In a future letter I shall attempt to justify my dissent, by showing that there is so much of popery in the church of England, as to forbid a continuance within her pale.

I remain, my dear friend,

Your affectionate

TROPHIMUS.



## PHILOSOPHICAL MISCELLANIES.

## No. II.

THE NATURE AND EFFECTS OF  
FROST.

Frost is one of the most powerful agents in nature; and its operations are employed by a wise Providence to subserve a great variety of purposes, both in judgment and in mercy, illustrative of the divine government. In the middle latitudes of the globe, it is unknown in any of its phenomena; hail, snow, and ice, never visit regions which lie so much exposed to the rays of a vertical sun, whose influence, probably, may answer those ends which are effected by frost in other regions. As we recede from the tropical climates, towards the temperate and the frigid zones, the effects of its presence become increasingly apparent; and when we reach the arctic circle, we find that those countries which lie in its vicinity, are covered with perpetual snows; and the cold is too intense to allow of the existence of numerous animals and vegetables, which flourish in more genial situations.

Almost all the bodies with which we are acquainted are liable to be greatly affected by frost. Under its influence, drops of rain, in descending from the clouds, are converted into hail-stones; the vapour, which composes clouds, becomes flakes of snow; the particles of water, which are exhaled during the day, are frozen in the night, and form those most beautiful appearances on the branches of trees which we call hoar-frost; similar humid particles, that are invisible in our rooms, are condensed, by coming in contact with the cold glass, and are crystallized by frost into the most singular and fantastic figures, far surpassing all human skill to imitate. Frost often turns large bodies of water into masses of ice, which float upon

the bosom of the ocean like vast mountains, whose summits are far above the tallest masts of the largest ships, and whose bases are nine times as far beneath the surface of the water in which they are buoyant. Nay, quicksilver itself, which philosophers long supposed to be incapable of being affected by frost, is found to lose its fluidity before it, and to be changed into a solid mass. Metals of all kinds, timber, glass, and nearly all other substances, yield to its most potent agency.

It may not be uninteresting to the reader to offer a few remarks in illustration of the nature and laws of this agent, by which we are so often visited, and not unfrequently to the no small annoyance of our feelings, and diminution of our enjoyments; and if there be any useful objects to be accomplished by its annual returns, an exhibition of them may tend to reconcile our judgments to that which we find it difficult to reconcile with our comforts.

The presence of a certain quantity of caloric, or matter of heat, is essentially necessary to preserve bodies in a liquid state; and when that is taken off, either by natural or artificial causes, to a certain extent, congelation takes place, and the fluid is changed into a solid mass. This is most frequently witnessed in the freezing of water. Ice appears to be a crystallization, though its crystals, when in masses, are very confused and indistinct. The needle-formed crystals which we observe upon our windows, or on the surface of water when it begins to freeze, unite in angles of sixty, or one hundred and twenty degrees. If a piece of ice which contains water in its internal parts be broken, when the water is discharged, the cavity is found to be lined with beautiful tetrahedral prisms. These prisms are often crossed and articulated. We are informed, that when it snows at

Moscow, and the atmosphere is not too dry, the air is observed to be loaded with beautiful crystallizations, regularly flattened, and as thin as a leaf of paper. These crystallizations, it is ascertained, are composed of a union of fibres, which shoot from the same centre to form six principal rays; these rays divide themselves into extremely small blades.

It appears, from these facts, that certain laws, established by the great Creator, are observed by bodies under the process of congelation from the influence of cold, when the process is allowed to go on without interruption; though in large masses of ice the effect of these laws is too indistinct to be visible.

When solid bodies pass into a fluid state, and when fluids are changed into solids, it is found that heat is generated during the process, as a thermometer, placed in contact with such bodies while undergoing this change, is sensibly affected, and discovers an increase of heat. This is easily proved in the freezing or thawing of water, and is probably owing to the friction of its particles, occasioned by that motion which takes place during the process. When salt water is frozen, the saline particles are expelled, and the ice is composed of fresh water only. This is singular. It is also worthy of remark, that a mass of ice exceeds the bulk of the water of which it is composed, by about a ninth or tenth part; and hence ice is specifically lighter than water, and will float with about a tenth part of its thickness above the surface of the water. This is a most wise provision on the part of the Creator, to prevent consequences which would otherwise be most calamitous. For if the volume of water were to be reduced by being frozen, it would be rendered specifically heavier than water, and would therefore

sink below its surface, when the water above it would also freeze and descend, till soon those rivers and seas, which lie in latitudes exposed to the action of frost, would soon be converted into a mass of ice, which the longest summer would be insufficient to thaw. This fact was first observed by Galileo. This is the more remarkable, as most other bodies are made less by being subjected to the action of frost; as, for instance, the metals. An iron tube twelve feet long, upon being exposed to the air during a frosty night, lost two lines of its length.

The expansive force of ice is inconceivably great; nothing seems capable of withstanding it, while it vies in energy with gunpowder, with steam, and even with lightning itself. Many philosophers have endeavoured to demonstrate the extent of this power; but we are yet ignorant of it. An iron gun of an inch thickness, filled with water, and exactly closed, having been exposed by Buot to a strong frost, was found to burst in two places at the end of twelve hours. The Florentine philosophers were able, by means of the same cause, to burst a sphere of very thick copper; and Musschenbroek having calculated the effort which would occasion the rupture, found that it would be capable of raising a weight of 27,720 pounds. Bomb-shells, filled with water, are burst immediately when it is frozen. Some imagine that this augmentation of volume is owing partly to the extrication of air which takes place during the freezing process. Mairan ascribes it to a species of disorder, produced by the more or less rapid motion which agitates the particles while they are uniting with one another, and placing themselves in an infinitude of different positions, leaving little vacuities between them, which make them

occupy a greater space than in the state of simple liquidity.

When dense beds of ice are extended over the surface of the earth, and the frost penetrates through, and forms masses of ice below, where there is not room for its expansion, the upper strata are rent with violent explosions. This is often the case in the glaciers of Switzerland, and in the ice fields of the polar regions, where these explosions are sometimes as loud as the report of a cannon. Trees are also sometimes burst, and rocks rent by it with great noise.

It has been observed, that frost commences its operations in the upper parts of bodies, and proceeds downwards; but to what depth it may affect the earth, has not yet been ascertained. Its progress is gradual, so that most of those animals which live in the earth have time to make their escape, by descending deeper before it. A severe frost, of some days' continuance, is found to affect the ground only a few inches; where it has continued nine or ten days and nights, it does not penetrate more than seven or eight inches. And in a garden at Moscow, during a season of great severity, it was found to have reached only two feet;—so that the roots of trees and plants are seldom much affected by it.

In Russia, ice becomes sometimes remarkably hard. In the year 1740, a palace of ice was built at St. Petersburg, after an elegant model of Augustan architecture, in just proportions, fifty-two feet in length, and twenty feet high. The ice was taken from the river Neva. When the sun shone upon it, its splendour was inconceivably great. Six cannons, and two bombs, were made of the same material, and placed before this singular edifice. The cannons were charged with gunpowder and balls, and fired off. The ball of one of them pierced

an oak plank two inches in thickness, at the distance of sixty paces, nor did the piece burst with the explosion.

The effect of sudden and severe cold upon the atmosphere, when loaded with aqueous vapour, may be illustrated by the following fact, which will also shew the manner in which snow is formed in the higher regions. Some French mathematicians, while spending the winter at Tornea, in Lapland, observed, that when the external air was suddenly let into their rooms, the moisture of the air was instantly converted into flakes of snow.

This agent has been often employed by the Deity to inflict righteous punishment upon nations and individuals. It was made one of the plagues of Egypt, to chastise the stubborn impiety of Pharaoh. "And the hail smote, throughout all the land of Egypt, all that was in the field, both man and beast: and the hail smote every herb of the field, and brake every tree of the field." In many other instances we may see "fire and hail, snow and vapour, stormy wind, fulfilling his word." It also produces the most powerful effects upon animal beings, to whom it often proves destructive; and the human frame is very susceptible of its influence. Seven thousand Swedes, in attempting to pass the mountains which separate Sweden from Norway, perished all at once. Its still more dreadful ravages in the army of Buonaparte, in Russia, are well known.

But though in many instances the operations of frost are injurious, yet in others there can be no doubt that it acts as an agent highly advantageous to those parts of the earth which are exposed to its influence. It is probably the means of effecting important chemical changes on the fibres and fluids of vegetables, while it mellows the soil, by producing a more

minute division of its particles than would otherwise be accomplished; and this gives the air access to the roots of plants, and assists their growth. It is the principal means of reducing rocks to vegetable soils. Water entering into their pores is expanded by frost, when the surface falls off in small particles, which mix with the adjacent soils to their great benefit. It operates in this manner in reducing marle and chalk to a rich manure. It is the destroyer of multitudes of worms and small insects, which are found to increase after a mild winter, to the no small injury of vegetation. It also acts, when not too intense, as a powerful tonic on the muscles of animals; and, no doubt, promotes their health and vigour. Let us, then, submit cheerfully to the chilling months of winter; and admire this potent agent as the messenger of mercy, and not exclusively of wrath, sent by that wise and gracious Being who does all things well.\*

THEOPHILUS.

#### ON SPIRITUAL RESTORATION.

ON the subject of Spiritual Delinquency, a few ideas were suggested in a paper contained in the Congregational Magazine for May last. The subject specified at the head of this article, as relating to the same topic, presents a source of reflection to the serious mind, not wholly unworthy of regard.

Restoration of course supposes a previous delinquency. And in the Christian life, it signifies the recovery of the *mind* from error in sentiment, of the *affections* from a

state of alienation from God, and of the *conduct* from the habit and allowed practice of sin. The idea annexed to the term restoration, as here employed, relates more immediately to the recovery of the backslider, than to the first process of a sinner's conversion. The latter is a spiritual restoration from the ruins of the fall, "a new creation;" the former is a spiritual restoration, granted to an individual subsequent to this conversion, and occasioned by some defection in a later stage of his religious career. It is the return of the wandering sheep to the fold, under the care and guidance of the Shepherd and Bishop of souls.

Such a restoration is illustrated in the case of David. It is seen in his return to the Father of Mercies, as the author of forgiveness, with the most heart-rending penitence, with fervent prayer and deep humiliation, convicted by Nathan of his criminality, and entreating to be "washed thoroughly from his iniquity, and cleansed from his sin." Such a restoration is exhibited too, in the interesting case of Peter, who having thrice denied his Lord, felt all the anguish of remorse as he caught a glance of his Saviour's mild but penetrating eye, and retired that he might give vent to the sighs of a bursting heart; "He wept bitterly;" and soon afterwards thrice pledged his supreme affection to his Master, appealing to his omniscience, "Thou knowest all things; thou knowest that I love thee." Such a restoration, too, is most affectingly and admirably pourtrayed by Him who spake as never man spake, in the inimitable sketch of the return of the wandering prodigal to his father's home. "Corrected by his own wickedness, and reproved by his own backslidings," he resolved, when "in want," to return to his neglected home; and while at his father's feet, with shame and confusion of face, he acknowledges his

\* The greatest caution should be observed in attempting to recover persons who have been frozen. To bring them at once near a fire, is almost certain death. Warmth should be created by degrees. The mode found most effectual in the northern nations is, we believe, to rub the body all over with snow for a considerable time.—Ed.

folly and his guilt, and solicits to be admitted, though but in the meanest capacity of a hired servant, he is crowned with the smiles, and bathed with the tears, and cheered with the welcome of parental tenderness and love. "He was dead; but is alive again: he was lost, and is found."

In these cases, it appears evident that spiritual restoration originated in something external, and independent of the delinquent himself. In the case of David, there was the ministry and appeal of Nathan; in that of Peter, the influence of the Saviour turning and looking upon him; in that of the Prodigal, his destitute, wretched, and almost perishing condition. The remark will admit of general application to all similar cases. It may not be too much to assert, that without some foreign interference, the condition of one who turns aside from the paths of virtue and religion, would continue to become worse; he would pass from one gradation to another, lower and lower in the scale of iniquity, till involved in remediless destruction. As an "evil man," he would "wax worse and worse," till it had been better for him that he had never been born. Why such a fatal termination is prevented, is not to be attributed primarily to the individual's own resolution to proceed no further in vice—not to any self-effected determination of returning to God; but to that amazing grace which promises the completion of the "good work till the day of Christ." The mercy of God may be operating in the most efficient manner, and yet, *at the time*, in a way unobserved or incomprehensible by the person himself, in whose favour it is displayed. God may be giving a certain peculiar direction to the affairs and circumstances of that person's life, by the arrangements of his providence, in order to produce, as by natural means, a favourable revolution in

his state of mind. In some mysterious manner, God may be thus secretly, but effectually, accomplishing the purpose of his mercy to recover the rebel, and to restore the wanderer to his home.

Hence the Prophet Hosea represents God as saying, after he had, by his providence, reversed the condition of his people from prosperity to adversity, as a punishment for their sins, "I will go now, and return to my place, and in their affliction they will seek me early." He employed a certain process, arranged with infinite kindness and wisdom, towards his "children who had forsaken his law," and it was designed to restore them to obedience. He knew the nature of the operation of all the circumstances and means he employed—he knew the precise effect they would have on the mind, and he influenced the mind, so as to secure the merciful result he proposed. Thus the visitations of affliction, pain, disease, and poverty, are often employed as instruments of mercy; are made subservient to subdue the heart; to produce penitence for the past; an ingenuous confession of guilt, and an earnest and instant return to God.

Such a restoration as this will effect in the mind, and preserve to a very distant period, a keen sense of human imbecility. He who has wandered will dread the danger of wandering again. In the review of his former delinquency he condemns himself, and will become less confident in his own imagined sufficiency. He will feel induced also, to cultivate a peculiar and lively tenderness of conscience, under the impression that all his former evil, resulted from a violation of the claims of conscience, a sense of duty, and the practical obligations of religion. The utmost anxiety will prevail to avoid the least offence, knowing that the most daring and presumptuous



enormities have sometimes arisen from what are, comparatively, the most trivial and inconsiderable aberrations.

There is another feature observable in such cases. Persons who have been delinquents themselves, but restored, will be the subjects of an intense excitement of sympathy and fear, if happening to witness others in a declining state. Saved themselves, as through the fire, they tremble when others venture near the precincts of the flame. They measure others by themselves, and surely if in any case such a criterion be admissible, it is in this. They know all the wretchedness attendant on a departure from God; they have found it to be "an evil thing and a bitter, that they have sinned against him," and all the commiseration of their souls will be aroused on seeing others rushing into the very danger from which they have just escaped. Hence a restored penitent may be the instrument of good under some circumstances, where others, strangers to a similar experience, would be unqualified to administer the peculiar and appropriate warning, or encouragement, or consolation. An acquaintance with this particular species of feeling—of mental suffering—of Satanic stratagem, best qualifies to help and guide, console and instruct those in a similar situation, "Comforting them with the like consolation wherewith they themselves are comforted of God." But let no one be mad enough to learn the lesson, purposely to be qualified for administering the instruction to others.

F.

#### ON PROSECUTIONS FOR THEOLOGICAL SENTIMENT.

Gentlemen,  
Your Correspondent, AGRICOLA, whose communication appears at page 21 of your present volume, seems desirous of eliciting your

opinion respecting certain recent transactions, especially the prosecution of Carlile. As the tide of party feeling at present runs high, and might, perhaps, with regard to various classes of individuals of opposite views, be termed violent, I have thought that silence upon this subject best became the sincere followers of the meek and lowly Jesus. Upon reflection, however, I am not fully satisfied with this conclusion. By such a line of conduct pure and primitive Christianity is likely to suffer, at least in the estimation of those persons who, not having had their understandings exercised about divine subjects, are not able, upon matters of this nature, to discern between things that really differ. It is reported that as soon as the shop, lately occupied by the individual already alluded to, was shut up, the following words were written upon the window shutters: "*Is this Christianity?*" I should have replied, without the least hesitation, and with the utmost confidence,—No, certainly it is not. It is the religion of the state, and according to the laws of the country; but it has nothing whatever to do with the religion of Jesus Christ. Nay, further, it stands directly opposed to that holy and divine system.

I believe no one, who has the least acquaintance with the denomination to which you belong, will suspect you of leaning at all to any thing that claims the least affinity with Deism. The Congregational Brethren stand, I am persuaded, at the furthest remove from any thing of this kind. They have always shown themselves ready to oppose, by argument, every system that would depreciate the character and work of the Lord Jesus, or deny the authority of the sacred writings; but they have never, with a solitary exception, resorted to any other mode of defence, and I trust they are still fully con-

vinced that their weapons are not carnal, but spiritual, and that the heavenly religion which they profess, not only requires, but allows of no other.

Prosecutions for Deism may silence opponents. This, there can be no doubt, they have frequently done; but they are not likely to convince of error, or remove prejudice and enmity. Quite the reverse. They tend rather to strengthen and perpetuate hostility of feeling, and are even calculated to make proselytes, for it is natural, except in cases of atrocious and shocking criminality, to sympathise with those that suffer, and think ill of those by whom any severity of punishment is inflicted.

In prosecutions for theological sentiment, or, if you please, for endeavours to propagate heterodox opinions, we see the consequences of attempting to unite civil polity with the meek and spiritual religion of Jesus; and hence it is that we are called to witness a most incongruous spectacle, the religion of Jesus, forbearing and merciful, breathing nothing but goodwill towards mankind, and yet clothed with all the terrific armour of the civil magistrate; a religion guarded by Omnipotence, and calculated, by her own loveliness, to win the esteem and command the admiration of all the children of men, encumbered by the support of mortals, and disfigured by habiliments which can only render her disgusting. Thus arrayed, and thus defended, Christianity is dishonoured—is most seriously injured.

But it will be said, Is not the religion of Jesus Christ the true religion, and are not political rulers therefore fully justified in prosecuting its opponents? It would be extremely difficult to prove what more right a Christian magistrate has to oppose, with pains and penalties, the impugner of his

creed, than the advocates of any other system of theology have to prosecute the deniers of their gods. We have no prescriptive charter on this subject; and if the mere persuasion that we are orthodox, constitutes a right to punish our opponents, by what kind of arguments shall we attempt to show that a heathen government, possessing the same impressions, is not justified in fining and imprisoning the Christian missionary.

I rejoice to find that the late attempt to revive the cause of deism, has induced the friends of Christianity, of various denominations, to issue tracts, and other cheap publications, adapted to the circumstances of those persons who are the most in danger from the low and scurrilous infidelity contained in the works of Paine, and other writers of the same description. This is precisely the line of conduct which ought, in all cases of this nature, to be adopted, and which every good man, duly appreciating the spirit and the importance of the gospel, must applaud with the greatest ardour and delight. Let this mode of opposing the propagation of deism be prosecuted with the utmost zeal and activity.

I cannot conclude this paper without earnestly entreating all your readers to combat the malignant sophisms of infidelity, by carefully maintaining a conversation in all things becoming the gospel. While they disclaim every carnal weapon and expedient, as that which can only do the cause of Christianity a most serious injury, let them adorn the doctrine of God, their Saviour, in all things. To each of them I would say, "Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven." By well doing, and not by the infliction of punishment, let them endeavour to put to silence the ignorance of foolish men.

ANOS.

## POETRY.

## STANZAS TO PATIENCE.

PATIENCE, obtain'd of heav'n, the sufferer's friend,  
Soothe of sorrows that admit no cure,  
To me thy delegated power extend,  
And teach my soul afflictions to endure.

Oh! come, attended by thy modest train  
Of kindred virtues—Peace, and mild Content,  
And Fortitude, the firm support of pain:  
The gift of heav'n to suffering mortals sent.

Oh! thus attended, come, and banish fear,  
Each vain regret, each tear, and murmur'ing sigh  
Direct my view to Faith, the polar star  
That guides our course to realms beyond the sky.

Thus arm'd, thus aided, let me not disdain  
To cull with cautious hand each lovely flower,  
Scatter'd by mercy o'er the path of pain,  
To mitigate his stern tyrannic power.

Friendship, perennial sweet! that brightest glows  
Mid fortune's bitter blasts and blights unkind,  
And inoffensive wit, the thornless rose,  
And cheerfulness, the heart's-ease of the mind.

Of these a fragrant garland will I weave,  
Which shall its odours all around diffuse,  
The power of slow-paced moments to deceive,  
My sorrows sooth, and cheer the drooping muse.

That constant friend who loves to linger nigh,  
Her cheek bedew'd with many a pearly tear,  
Dimming the lustre of her radiant eye,  
Yet still to me how exquisitely dear!

Dearer her tearful eye and aspect meek,  
Her sympathy, that would my woes beguile,  
Than when her ruby lips and dimpled cheek  
Were deck'd with frolic Fancy's gayest smile.

Nor ye, celestial guests, refuse to share  
With her the task my troubled mind to calm,  
For well she knows to aid your pious care,  
And o'er its wounds to pour the healing balm.

When fair Content waits with expanded wing,  
And Fortitude stands ready to depart,  
She, tho' with feeble voice, will softly sing,  
And woo them yet to stay and guard my heart.

And oh! may Patience listen to the strain;  
Still hold secure her empire in my breast,  
Since pain and sorrow shall assail in vain  
The tranquil bosom with her presence blest.

## THE INQUIRY.

## HYMN

On John xii. 26—Heb. v. 8.

Y<sup>e</sup> light-wing'd hours of pleasure past,  
When Youth and Health sat on my brow,

Why did you speed your flight so fast,  
And where, ah! say, where are ye now?

'Where are your days of giddy joy?  
Your hours of restless folly, where?—  
Gone to record thy deeds on high,  
And thou must shortly meet us there.'

Ah! faithful witnesses, if ye  
Must all your knowledge there display,  
Accusing conscience whispers me,  
That ye, indeed, have much to say.

To tell of many a foolish thought,  
Conceiv'd and cherish'd in my breast,  
Of many a sinful action wrought,  
And many an idle word express'd.

And is this great, this dread account,  
Before the Judge of quick and dead!  
I tremble at the vast amount!  
Where shall I hide my guilty head?

'Thy guilty head thou can'st not hide,  
Though rocks and mountains on thee fall,

Thou must the scrutiny abide:  
Must face the Judge of all.'

Tremendous thought! and is there then  
No place of refuge where to fly?  
No saving power where sinful men  
For help and comfort may apply?

'There is, for he who knows thy frame,  
He who remembers thou art dust,  
To seek and save lost sinners came,  
Sinners who in his merits trust.

'To Him be all thy griefs address'd,  
To him prefer thy earnest prayer:  
Compassion reigns within His breast,  
And mercy makes her dwelling there.'

And is there mercy then for me?  
Oh, wondrous love! transcendent  
grace!

And may I hope with joy to see  
In heaven my dear Redeemer's face?

The thought is ecstasy divine!  
Oh! that my earthly race were run;  
But, Lord, I yield my will to thine,  
And humbly cry, thy will be done.

How shall I follow Him I serve?  
How shall I copy Him I love?  
Nor from those blessed footsteps swerve  
Which guide me to his seat above?

Privations, sorrows, bitter scorn,  
The life of toil, the mean abode,  
The faithless kiss, the crown of thorn;  
Are these the consecrated road?

'Twas thus He suffer'd, though a Son,  
Foreknowing, choosing, feeling all,  
Until the perfect work was done,  
And drunk the bitter cup of gall.

Oh! should my path through suff'ring  
lie,  
Forbid it I should e'er repine.  
Still let me turn to Calvary,  
Nor heed my griefs, rememb'ring  
Thine.

But when, my days with comforts  
crown'd,  
As husband and as parent bless'd,  
I look with tearful joy around,  
And clasp my treasures to my breast.

Oh! let me think how Thou didst leave  
Untasted every pure delight,  
To fast, to faint, to watch, to grieve,  
The toilsome day, the houseless night.

To faint, to grieve, to die—for me!  
Thou camest not thyself to please.  
And dear as earthly comforts be,  
Shall I not love thee more than these?

Yea, I would count them all but dross,  
To gain the favour of thine eye.  
Flesh shrinks and trembles at the cross,  
But thou canst give the victory.

Thou who for Peter's faith didst pray,  
Against whose blessed self were hurl'd  
The tempter's darts, be thou my stay;  
Help me to overcome the world.

Thy grace can make the boastful meek,  
The wavering, firm, the sensual, pure;  
Put heavenly might upon the weak,  
And make those happy who endure.

Oh! still that needful grace afford.  
On thee my trembling soul I cast:  
Perfect thy work within me, Lord!  
And own my worthless name at last.

C.

## REVIEW OF BOOKS, &amp;c.

TWO SERMONS, BY THE REV. S. H. CASSAN, A. M. AND A REPLY TO THE FIRST, BY AN ANTI-EPISCOPALIAN.

I. *The Sin of Schism demonstrated, and the Protestant Episcopal Church proved to be the only safe Means of Salvation. A Sermon, preached in the Parish Church of Frome, County of Somerset, on Sunday, August 8, 1819. By the Rev. Stephen Hyde Cassan, M. A. Chaplain to the Earl of Caledon, and Curate of Frome.*

II. *Obedience to the Government a Religious Duty. A Sermon, preached in the Parish Church of Frome, County of Somerset, on Sunday, September 19, 1819. By the Rev. S. H. Cassan, A. M.*

III. *The Legitimacy of Dissent demonstrated, and the Protestant Episcopal Church proved not to be the only safe Means of Salvation; being a Reply to a Sermon, preached in the Parish Church of Frome, County of Somerset, on Sunday, August 8, 1819, by the Rev. S. H. Cassan, A. M. Chaplain to the Earl of Caledon, and Curate of Frome. By an Anti-Episcopalian. London. F. Westley and J. Nisbet. Price 1s. 6d. 1819.*

THE real friends of the Anglican church will, we conceive, feel themselves little indebted to the Curate of Frome! Cordially as they may sympathize with him, in his abhorrence of conscientious Dissenters, they will blush, and tremble while they blush, to think that so unskilful a hand has ventured to support the sacred ark of Episcopacy. For our part, we could willingly have left them, without any interference of ours, to gaze with shame, and pity, and every kindred emotion, on the fading honours of a church which could ever have admitted, or which

having, by some mishap, admitted, could retain among her priesthood, such a spirit as the Rev. S. H. Cassan. But fidelity to the interests of that numerous body of Christians with which we deem it an honour to stand connected; a regard to what we conceive to be the genuine spirit of Christianity; a love of freedom—civil and religious, we may almost say hereditary to us; an unshaken and growing attachment to the great and emancipating principles of Protestantism; together with the mournful recollection of what havoc has been made of the church of Christ, by the operation of principles like those maintained in the sermons before us;—under the combined influence of considerations like these, we are compelled to hold up to public reprehension the man, who could have the temerity, in the nineteenth century, to appear as the fearless champion of a foul invasion of the rights of conscience, and the principles of the British constitution.

In the first of these productions, we are furnished with the sum and substance of this Curate's DIVINITY, which consists in a blind and bigoted zeal for every thing Episcopal, and an unmixt aversion to all who presume to think for themselves. In the second, we have a delectable specimen of the strength of his understanding, as well as the stores of his information, on the subject of civil government; and so liberal and enlightened are his views, that we may pronounce him in every respect qualified for the flattering translation from the curacy of Frome, to the more congenial office of prime minister to Ferdinand of Spain.

Mr. C. though the professed advocate of the "Protestant Episcopal Church of England," is evidently less acquainted with Pro-



testantism than with Episcopacy, or many other things. Had the first of his sermons been delivered in a Catholic chapel, with such local alterations as the nature of the case would have dictated, there is not one sentiment in it, which would not have recommended the author to the unqualified good graces of his Holiness at Rome. There is scarcely, indeed, a single anathema which ever issued from the Vatican against deluded heretics, which is not here hurled with merciless severity upon the head of every one who dares to insulate himself from the Church of England. Nor is it a matter of alleviation, in the opinion of this dogmatic son of the Church, should it so happen, that those who are at issue with him, can afford to keep a good conscience, at all hazards; for there is room to suspect, he would rather see a man within the pale of the National Church, relinquishing the keeping of that troublesome companion to his spiritual guides, than see him out of it, following up the imperious convictions of his mind.

We are not disposed to quarrel with any man for trifles, we wish not to censure any human being for worshipping God according to his own conceptions of divine truth, we respect even a zealous assertion of what may be deemed essential to Christianity, and we have ever felt the greatest pleasure in holding out the right hand of fellowship to every faithful minister, and every pious member of the Episcopal Church; but when we find a man, and a minister too, assuming a tone of arrogance and intolerance, insinuating, that all wisdom, and virtue, and piety, are, of necessity, confined to his particular sect, and will die with it, when he presumes to deal with those who think differently from himself, as a kind of religious culprits summoned before his tribunal to receive sentence for the

awful crime—of exercising a right, with regard to human and fallible institutions, which the great Creator has conferred upon his intelligent creatures—we can find no language sufficiently energetic for the reprehension of such a spirit. It is a most serious, if not alarming, feature of the times, that, while no power is vested, by the civil constitution, in the hands of the prevailing sect, to inflict punishment, or employ coercion, upon separatists, there is a growing disposition on the part of divers even of the dignified clergy, to fan the unhallowed spirit of persecution, and to raise the hue and cry of schism against the whole body of Protestant Dissenters. It is high time, therefore, for the friends of rational dissent to assert their rights, and to shield their character from unjust contumely. It is not now, as formerly, a warfare with principles; for our opponents will not reason, but with calumnies, which are both more easy and more effectual; and we feel conscious that posterity will thank us for opposing our energies, however feeble, as Christian journalists, to that infuriate tide of bigotry, and priestly domination, which, in this enlightened and free country, threatens to sweep away an inheritance purchased for us, and endeared to us, by the consecrated blood of our ancestors.

We think we can make it appear, to the satisfaction of our readers, that all those doctrines which led to the proscriptions and cruelties of the Episcopal See of Rome, may be distinctly recognized in Mr. C.'s fearful denunciations against the unpardonable sin of schism.

We make our appeal, then, to an impartial public, and we charge Mr. C. in the first place, with the distinct denial of the right of private judgment, in matters relating to the conscience.

"It is," says he, "a prevalent notion, in these liberalizing times, that every man has a right to worship God, as it is called, in his own way, or, in other words, to set up his own opinion against the declarations of scripture. Now, having solemnly pledged ourselves to the Almighty, at our ordination, that we should be 'careful to banish and drive away all erroneous and strange doctrines contrary to God's word,' it is the indispensable duty of all of us, who are ministers of the Established Church, ever to keep that solemn engagement in view, and frequently to press on the minds of our congregations the heinous nature of the sin of schism."

On this part of the evidence we need offer no comment; it will carry conviction to every mind; and it only affords an additional illustration of how much folly in statement might be obviated, by a little calm and dispassionate reflection. We would, in all good humour, ask Mr. C. whether the doctrine, "that every man has a right to worship God in his own way," is one only promulgated "in these liberalizing times?"—or, whether it is not the very keystone of the mighty arch of the Reformation? We would ask, whether it was not in the recovery of this "right," too long, alas! attempted to be fettered, in which so many valuable lives fell the victims of a sanguinary persecution? Should not every man know, who is at all conversant with human nature, as unfolded in the page of history, that it is physically impossible to constrain religious belief, and that a man must think and act for himself, in this momentous concern, if either his thoughts or his actions are stamped with sincerity? "God has given us," says the excellent Bishop Burnett, "rational faculties to guide and direct us; and we must make the most of these we can. We judge with our own reasons, as well as see with our own eyes. Neither can we, or ought we, to resign up our understandings to any others, unless we are convinced that God has imposed this

upon us, by making them *infallible*, so that we are secured from error if we follow them." The attempt to coerce belief may produce hypocrisy, and may have the collateral effect of distinguishing between the chaff and the wheat; but it can never imprint a real or permanent character.

The two sermons before us are chargeable, in the *second place*, with the shameful avowal, that *salvation, as far as is revealed, is restricted to the Episcopal Church of England.*

"Oh! that men," exclaims the apostolic Curate, "who value their salvation, would return to, and keep stedfastly within the bosom of that church, which alone, as a mirror, faithfully reflects the doctrines, and the whole doctrines, of our Saviour Christ and his apostles! That church which ALONE can be considered as a sure unerring road to eternal life, to all who continue in her unity, who hear her precepts, who follow her ordinances!"—"I will not take upon me to affirm that separatists may not be saved; for I will not take upon me to affirm that barbarous nations, on whose minds the blessed rays of the gospel never shone, may not be saved. The two cases are strictly analogous; with this exception only, that barbarous nations will not have to answer for a mutilation of Christianity. Man dare not limit the mercy of the Most High. We know he may do what 'he pleaseth with his own;' that mercy may, by possibility, be extended farther than is revealed; but this we can confidently assert, that as no hopes are intimated in scripture for the salvation of unconverted barbarians, so neither are any hopes there held out for the salvation of those who separate from the church, and who mutilate Christianity, by following self-constituted authorities, in opposition to those that Christ has 'sent forth to minister to the heirs of salvation.'"

Pity it is that Mr. C. did not live three centuries ago; he might then have enjoyed the unspeakable gratification of seeing his principles sanctioned by royal and papal proclamation, and all who impugned his holy church *mercifully* conducted to the stake.

We charge Mr. C. in the *third place*, with asserting that the Church of England is the ONLY TRUE ONE.

"In this age of liberality and toleration, every man thinks he can form a church.

Now the Scriptures and the practice of the primitive church most clearly show, that there is no recognized ecclesiastical constitution, but that which is understood by the term 'EPISCOPAL.'—"I have ever deemed it nothing short of *heresy* of the deepest die to suppose, that the church is merely a number of people agreeing in certain articles of faith, or the same acts of religious worship. Scripture compels me to maintain that the church is a society, the admission into which is baptism—a society holding visible communion under Christ, 'continuing steadfast in the apostle's doctrine, in fellowship, in breaking of bread, and in prayers'—a society whose spiritual affairs are administered by bishops, priests, and deacons:—and such a society precisely is the Church of England."

We beg leave to suggest, whether it is not to be feared, that our author, in some of the sentiments expressed in the above paragraph, is at variance with the XIXth Art. of his own Church, in which it is stated, that "the visible church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly administered, according to Christ's ordinance, in all these things that of necessity are requisite to the same." Bishop Burnett, in his exposition of this article says, "If we believe that any society retains the fundamentals of Christianity, we do from that conclude it to be a true church, to have a true baptism, and the members of it to be capable of salvation." But Bishop Burnett was a Protestant, and was no time-server.

In the fourth place, we charge Mr. C. with a disposition hostile to the circulation of the Holy Scriptures.

"The whole machinery of the opponents of the state is at work, and there are not wanting those who are disseminating doctrines fatal to our constitution, ecclesiastical and civil, under the specious mask of distributing the Scriptures. So true is it that 'Satan himself is transformed into an angel of light.'"

Is it not too obvious, that Mr. C. here alludes to the "British and Foreign Bible Society," that heaven-born institution, which,

like an angel of mercy, is flying with the "everlasting Gospel" to the remotest regions of the earth; and regardless of all the distinctions of climate, of political demarcation, and even of religious asperity, is eager to convey the great standard of truth and holiness, without note or comment, to every individual of the species? How can it possibly be, that a church founded on the Bible, can sustain any real injury from the circulation of the Bible? This is a question which never has been fairly met by the enemies of the British and Foreign Bible Society, and we are of opinion it is the only question involved in the controversy. But we are amazed and shocked to think, that the Curate of Frome could have the audacity to connect the circulation of the Scriptures with scenes of actual rebellion. Is he aware how many of the venerable bishops of his own church, rank among the zealous patrons and supporters of the British and Foreign Bible Society? And is he not afraid thus openly to charge them with an evil design against the government of the country? But if such results do spring from giving our poor neighbours the Scriptures, it might be interesting to the public, were the Curate again to put his pen to paper, and to show, that between the distribution of the pure word of God, and the present disturbed state of the country, there exists the connexion of cause and effect: this, however, will require the adoption of a more ingenious system of perversion, than any to which even our reverend author has, hitherto, had recourse.

Now, if Mr. C. denies the right of private judgment in matters of religion, if he maintains that no salvation is revealed for separatists, if he asserts, that there is no true church but what is episcopal, and if he intimates a desire to keep back the key of knowledge from

the great mass of the people, we wish to know what important feature of Protestantism belongs to him? He may not, it is true, believe in the doctrine of transubstantiation, nor in the use of images in worship; but if this deficiency of belief should exclude him from the communion of Rome, we are sure his redundancies of belief, in other particulars, are sufficient to exclude him from the confidence of Protestants.

But Mr. C. has not stopped here. He has made a wanton, uncalled-for, and, we will add, unprincipled attack on Dissent, under the hackneyed name of "Puritanism." This is a very old artifice, and is still frequently employed. We are, therefore, not disposed, at a time like the present, to let it pass without animadversion. It is both disingenuous and false; and unless Mr. C. is disposed to step forward, and verify what he has said, the public must view him as a calumniator of his Majesty's loyal subjects.

"One," says he, "of the great dangers of puritanism is—that it is hostile to governments and authorities. I know that puritans will deny this; but their denial is not worthy our consideration, because there is a necessary and unavoidable connexion between hostility to episcopacy and hostility to monarchy. Its principles are of a leveling nature—they are purely REPUBLICAN. THE PRESENT DISAFFECTED STATE OF THE COUNTRY IS, I AM PERSUADED, MAINLY ATTRIBUTABLE TO THE SPREAD OF METHODISM: if toleration is not kept within due bounds, and if the clergy of the establishment will not exert themselves in maintaining the doctrines of the church, and checking the poison of dissent, the subversion of 'the powers that be' may fairly be anticipated."

And is it so, that "puritanism," as Mr. C. calls it, "is hostile to government and authorities?" Did the facts, for facts we must have on a question of this nature—did the facts which transpired at the glorious era of the Revolution prove this assertion? Is Mr. C. so grossly ignorant of the history of his own country, as not to

know, that the Protestant Dissenters, whom he ventures to reproach, were among the first friends to the present settlement of the crown? And that, on the other hand, a very considerable proportion of the established clergy, *more than half their number at least*, were of all the subjects of the realm the least to be confided in by the new government, and the most seditious and disloyal in their principles: and yet a degenerate son of this degenerate race comes forward and says, at this late period of the reign of the House of Brunswick, that "one of the great dangers of puritanism is—that it is hostile to governments and authorities." We appeal for the truth of what we have stated on this subject, to the impartial historian of the times alluded to; and as he was a Bishop, perhaps Mr. C. will be disposed to pay him some little deference. "The oath of allegiance," says he, "was taken by many, *particularly amongst the clergy*, to the great reproach of their profession, in a sense grossly equivocal. For regarding the deposed monarch as still their king, *de jure*, they satisfied their conscience with a submission to the king and queen as *usurpers* during their usurpation. So far had they entangled themselves with their strange assertions of the divine right of monarchy, and the absolute unlawfulness of resistance." We, therefore, deny the charge Mr. C. has brought against us;—we even repel it with abhorrence, feeling as we do, that in no part of the body politic beats higher the pulse of genuine loyalty to his Majesty's person and the British constitution, than among that class of Christians to which we belong. But we are not, it seems, to be believed; for should we deny Mr. C.'s allegations, our denial would be utterly unworthy the attention of High Churchmen. So say we, if fact is against us; but if fact be

not against us; and Mr. C. may know that it is not, the man that would venture to fix an indelible stain on the character of a numerous and respectable class of his Majesty's subjects, deserves to stand in the light of a public defamer, at the bar of every literary tribunal throughout the land. Are Methodists (the cant name applied by the High Church to all Protestant Dissenters) the men who are inflaming the minds of the labouring classes of the community with visionary schemes of redress, or who are leaving their wives and their starving children to attend meetings for radical reform? We say, No; and we do it from a positive knowledge of the case. Indeed, it is well known, that the great majority of the deluded men referred to, attend neither church nor meeting; but as High Church, by a pertinacity of spirit altogether its own, is in the habit of laying claim to all who do not actually worship in conventicles, even though they should never see the inside of their parish church, it may be found, upon examination, that the despisers of "governments and authorities," after all, form a part of the neglected flocks of the established clergy. Be this as it may, we disavow all connexion with them; we sympathise neither with their follies nor their crimes; we have, in fact, no other feeling for them, than that of a commiseration for their distressed circumstances. Once for all, on this subject, we wish to remind the Curate of Frome, that the Church of England, though an ally, is yet not an independent ally, of the state, and that the *Act of Toleration*, in favour of the separatists, is deemed by the highest authorities as much a part of the constitution as the *Act of Uniformity*.

Having paid his respects to Dissenters, Mr. C. proceeds to arraign his Calvinistic brethren of the

church. With his usual charity he says, "they have apostatized, and it were to be wished 'that they were cut off,' since they 'trouble' the church." What a phantom then is that uniformity which is the result of human creeds, and legislative enactments! We are more than ever confirmed in the sentiment, that if men differ in their views of the *unequivocal* words of inspiration, they are not very likely to preserve a common consent on any *fallible interpretation* of the book of God. The diversity of religious opinions entertained among the clergy of the Established Church is abundantly notorious. If we go into one church, we hear nothing more than the morality of Greece and Rome; if we go into a second, we hear the self-exalting doctrines of Arminianism; if we go into a third, we hear the appeals of moderate and rational Calvinism; if we go into a fourth, we hear the detestable doctrines of antinomianism, a system which may be considered as the very last effort of Satan to degrade the human mind, and to distort the lovely image of Christianity. Will the thinking part of mankind, then, be cajoled into the belief that the Church of England is "at unity with herself?" Or will they, upon Mr. C.'s testimony, look on all her Calvinistic ministers as apostates? Assuredly not: and when once the rubbish of orthodoxy is cleared away from this apostolic church, she will then, indeed, be united; but it will be in an equal hostility to the Bible and to the Thirty-nine Articles.

When Mr. C. has read the Scriptures with more care, and prayed more fervently over them, and consulted the Fathers of the English Church more closely, we will then speak with him on the doctrines commonly called Calvinistic; at present, his views are so vague, so irreverent, and, we will add, so



utterly *irreligious*, that they may be truly compared to a poison which carries with it its own antidote.

In reading Mr. C.'s glowing description of the English Church, we could not help reflecting on the different views which may be taken of one subject by different men. We have another description of this same church in our possession, which, in contrast with Mr. Cassan's, we will beg leave to lay before our readers, leaving them to form their own opinion upon which is the more consistent with matter of fact.

"Let us turn," says Mr. C., speaking of the anarchy of Dissent, "from this cheerless, this painful prospect, to view, on the other hand, the glorious fabric of the apostolic church, as established by law in these realms. What a noble contrast does she afford to the self-constituted assemblies of fanatical men! She, like her divine Founder, is, in her principles uniform, 'invariable, and without shadow of turning.' With her are no flights of fancy—no inward assurances of sense—no enthusiastic reveries—no substitution of human notions for scriptural declarations—no partial reception nor mutilation of Christianity; but all is scriptural—all is natural—all is concordant and entire. She is 'as a city at unity with herself—a fit emblem of the heavenly Jerusalem! In the Protestant Episcopal Church, the plan, and the whole plan of Christ is embodied—and no one point is required, as necessary to salvation, but what Scripture itself requires, or may be fully proved to be consonant with it."

Such is Mr. C.'s description of that church in which he has the honour to be a Curate. Our readers will now be furnished with the opinion of Bishop Warburton, on the same fertile topic. Addressing himself to Bishop Hurd, he says, "The church, like the ark of Noah, is worth saving; not for the sake of the *unclean beasts and vermin that almost filled it, and probably made most noise and clamour in it*; but for the little corner of rationality, that was as much distressed by the stink within, as by the tempest without."

Thus much for Mr. C.'s divinity, and now for his politics, as ex-  
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pressed in the second sermon. As in the one he has been proved an enemy to the Reformation from Popery, so in the other he will be found an enemy to the Revolution. In the one, he would extinguish liberty of conscience; in the other, he would abridge, if not annihilate, the civil liberties of the British subject: *those very liberties* which are guaranteed to us by our excellent Constitution and the Bill of Rights.

It required a mind formed on no ordinary model, and regulated by no established principles, to raise to public notoriety the long exploded doctrines of Hobbes and Filmer, and Mandeville and Jeynyns, and to bury in oblivion the rational theories of government bequeathed to the world by Montesquieu, Molyneux, and the immortal Locke. The sentiments which pervade this sermon are perfectly tyrannical. He maintains, for instance, that under no circumstances is REFORM to be attempted; that power does not originate with the people; that there is no compact between governors and the governed; that if ever the people did appoint a government, having exercised that act, they have *virtually and for ever* given up their right, and can never without a direct resistance of Almighty God resume it. All this fabric of nonsense is supported on an assumption, arising from a misconception of the word of God, that the authority of every government is derived *immediately and necessarily* from the Most High. But will any man, in his right reason, assert, that any government can plead a *jus divinum*, to do what is in itself wrong? Can any man imagine, for a moment, that all the acts of cruelty and oppression which have been perpetrated by various governments, in different ages of the world, have been committed under the direct sanction and approval of

the God of Heaven? We shudder at the very thought! Government can, in the nature of things, be in no other respect the ordinance of God, than in proportion as it is calculated to promote the general happiness of mankind. Obedience to governments is taught in scripture in connexion with other relative duties, and no exception to obedience is intimated, because the case sufficiently provides for itself. Children are commanded to "obey their parents in all things;" but who would found upon such an exhortation, the horrid doctrine that every command of every parent, whether right or wrong, is to be complied with?

In order to ascertain that there is a compact between kings and subjects, a compact binding them to mutual duties, we do not deem it necessary, as Mr. C. would recommend, to go back step by step into antiquity, and to find out a precise period of time at which the governors and the governed met, and consulted, and agreed to certain conditions;—instead of this tedious and uncalled for process, we look at the very nature of the case, we contemplate the relative situation of the parties concerned, and we consider the grand conditions of the compact to consist in *protection* on the one side, and *obedience* on the other; and we scruple not to say, that whenever these conditions are violated, the party aggrieved, whether it be the government or the people, has the best of all possible rights to recal the attention of the offending to the original stipulation. Upon these great and fundamental principles we love the British constitution, and would not exchange our own system of government for any in the known world. And with this statement we take our leave of the Curate of Frome, hoping, for his own sake, that he will read and think more, and write less.

Of the Anti-Episcopalian's reply to the first Sermon, we have only just room to say, that, as might have been expected, he has cut out work enough for Mr. C. for some months to come. At the same time, we doubt whether he has met the question so seriously, or so effectually as it required. We neither agree with the Anti-Episcopalian, nor with the Curate of Frome, in their definitions of the term *Schism*. We recommend them both to read an excellent essay on the subject, by the late Dr. Campbell, of Aberdeen, in his first volume on the four gospels, for we fear that neither of their views of the word, would be compatible, in all cases, with the preservation of religious liberty. If schism, as the Anti-Episcopalian defines it, consists in separation from the *true church*, a very dangerous dispute might arise on the question, which, of all the professing communities around us, is the true church? We firmly believe, however, that our friend the Anti-Episcopalian is no persecutor, and, in many respects, has ably and justly chastised this ignorant and daring calumniator.

*Theology Explained and Defended, in a Series of Sermons, by T. Dwight, S. T. D. L. L. D. &c. &c.* Baynes, London.

(Concluded from p. 34.)

IN a work like that which we are now reviewing, it is desirable that the doctrines peculiar to Christianity be clearly stated, amplified according to their real and relative importance, rescued from the misrepresentations of cavillers, and defended against the objections of adversaries. An architect, who proposes to erect a costly and magnificent edifice, must not only study the rules of proportion, and the style of embellishment, requisite to give it symmetry and beauty; but must also take special care

that his foundation be good, that the materials which are to support the greatest weight be solid, durable, well laid, and firmly connected, so as to give security to the whole. If these precautions are neglected, in vain are fluted columns and flourished capitals, golden ceilings and graceful statues. Dr. Dwight, to keep up the allusion, has not, indeed, been inattentive to such ornaments as a chaste simplicity required; but his chief care, has evidently been, to establish the grand fundamental principles of revealed religion. In the prosecution of this object, he has shown an activity of research, a discriminating judgment, a patience and perseverance in labour, which merit the highest commendation. He does not build upon the foundation already laid, wood, hay, and stubble; but selects gold, silver, and precious stones, bringing these rich materials in considerable abundance; and what is more, they are honestly procured, and skilfully employed. Some divines are so fond of generalizing, that Christianity, in their hands, appears a meagre theory of moral precepts; while others, on the contrary, of a narrow mind and contentious spirit, are never tired of argument, yet almost confine their discussions to the five points, so famous in the controversy between Arminius and his opponents. Our trans-atlantic Professor, in the work under consideration, avoids the extremes of both classes; being chargeable neither with the timid time-serving policy of the former, nor with the rash ill-guided, intemperate zeal of the latter. He gives due prominence to the essential truths of Christianity, without the least indication of an anxiety to please the orthodox, and to conciliate fastidious latitudinarians, by the use of an ambiguous phraseology. On the scripture doctrines of human depravity and guilt, the deity, incarnation, and atonement of Christ, the na-

ture and necessity of regeneration, and the influence of the Holy Spirit, he expostulates and reasons, with all the plainness and earnestness of one who is convinced that if these doctrines are disbelieved, or regarded with cold indifference, we can have nothing of Christianity but the name and the form. We were, on the whole, much pleased with the seven discourses, in which he proves the divinity of our Redeemer, and completely answers the usual objections urged against that fundamental truth. The following extract will serve as a specimen of the ease and effective energy with which he turns the weapons of Socinians against themselves.

"The Unitarians reject the doctrine that Christ is God, and the obvious meaning of all those passages which teach it, because the doctrine is mysterious. This I object to, as a totally irrational ground of such rejection. All mankind admit, and if they believe any thing, must, every moment admit, mysteries as the objects of their faith. The world is made up of atoms. What are they? Dr Priestley informs us, that they are centres of attraction and repulsion. This definition, translated out of Latin English into Saxon English, is, that atoms are centres of drawing to and driving from: a definition which I believe it would puzzle Dr. Priestley himself to unriddle, and at least as applicable to points of space as to atoms. They are also defined to be solid extended somethings. What is this something thus solid and extended? Thence our enquiries are stopped, and an atom is found to be an absolute mystery. The world is made up of atoms. What binds them together so as to constitute a world? Attraction it is answered. What is attraction? To this there is no answer. The world then on which we tread, in which we live, and about which we think we have an extensive knowledge, is wholly formed out of particles, absolutely mysterious, bound together by a power equally mysterious. These atoms constitute vegetables. What is a vegetable? An organized body, it is answered, the 'subject of vegetable life.' What is vegetable life? To this question there is no satisfactory answer. In the same manner we are conducted to a speedy end in all our inquiries concerning the mineral, vegetable, and rational worlds. Mystery meets us at every step, and lies at the bottom of the whole. The power by which this discourse was thought, or writ-

ten, or spoken, defies all human investigation. If mysteries, then, are found every where in the works of God, can it be supposed that they are not found in the character and being of the same God? There is nothing more mysterious, more absolutely inexplicable, in the doctrine of the Trinity, than in the power by which, and the manner in which, mind acts upon matter." Vol. ii. p. 199.

Dr. Dwight did not confine his attention to books, or lose himself in a labyrinth of theoretic notions, for he seems to have marked with a keen observing eye, not only the effects of evangelical truth, but also the multiform shapes and varying colours, the shifts, and turns, and subterfuges of error. In the sixty-fifth, and sixty-sixth sermons, on the nature of faith, and the duty of all men who have the gospel, cordially to believe it, he has some just and very striking observations. Every one, acquainted with the religious world, knows to what violent and protracted debates this subject has given rise. Were faith, as some have maintained, a mere speculative assent to revealed truth, it would be impossible to account for the stress laid upon it throughout the New Testament, or to reconcile the different statements and representations of the inspired writers, either with each other or with indubitable facts. Our author appears anxious, as far as possible, to remove all doubt and perplexity from this interesting point, and he certainly clears away much extraneous matter, and brings the testimonies of scripture to bear upon it with a cogency of argument, and perspicuity of language which it is not easy either to resist or misapprehend. By comparing a multitude of passages from the sacred volume; by examining and exhibiting the given character of genuine believers; by tracing to its direful and inevitable consequences, the opposite opinion, he comes to the conclusion, that the faith of the gospel is that emotion

of the mind, which is called trust or confidence, exercised towards the moral character of God, and particularly of the Saviour.

The nature of man's inability to obey the law of God, and comply with the calls of the gospel; an inability which is flatly denied by some, and grossly misunderstood and perverted by others, is here explained, as ably as we ever expect to see it. After expatiating in several discourses on the ordinary means of grace; pointing out what they are, their connexion, design, and value; he proves the obligation under which even worldly and wicked men are laid to use them, with a view to the ends for which they were instituted and appointed. The various objections which have been commonly raised on this subject, are fairly met, and fully answered.

Those Antinomians, who are not so hardened as to be completely invulnerable; who have not absolutely resolved to shut their ears alike to the language of scripture, and the dictates of common sense, could scarcely fail of receiving some salutary impressions from the perusal of these judicious and animated discourses.

The views of Professor Dwight, on the constitution and government of the first Christian churches, nearly correspond with those of Dr. Campbell, as given in his well known Lectures on Ecclesiastical History. The warm friends and stout champions of a dignified, endowed, and secular establishment of religion, will not peruse this part of the work with much complacency; for, though his language is neither dogmatical nor acrimonious, he demonstrates very clearly the utter futility, the egregious folly, and the mischievous influence of those high claims and pompous pretensions, which have been set up both by the adherents of Popery, and the advocates of Episcopacy.

As these volumes are more adapted for those who fill, or are likely to fill the sacred office of the Ministry, than to any other class of men, we shall make one more extract, to shew Dr. Dwight's view of the manner in which the gospel should be preached. He strongly recommends energy and fervour, in addresses from the pulpit.

"If, then, a preacher brings forth divine truths before his congregation, in a combination of cold sentiments, lifeless phraseology, and languid elocution, it will not be easy for them to be satisfied that he feels what he professes to feel, or believes what he professes to believe. Should he, however, escape this imputation, and, by a life of exemplary piety and beneficence, prove himself to be a good man, a case which I acknowledge has frequently existed, his preaching will, to a great extent, be still unhappy. If, from the force of a phlegmatic constitution, or a habit of moving heavily in the concerns of life, he should have derived a dull drawing mode of thinking, writing, and speaking, he will spread a similar languor over his hearers, and lull their moral powers, if not their natural ones, to sleep. They may believe him to be sincere, but they will never feel as if he were in earnest. From such preaching no energy of affection, no solemn concern, no active fears, no lively hopes, no vigorous resolutions, no strenuous efforts about the salvation of the soul, can be ordinarily derived, and certainly can never be rationally expected. He, on the contrary, who exhibits the doctrines and precepts of the gospel in an earnest fervid manner, will instinctively be regarded as being really in earnest. Religion from his mouth will appear as a concern of high moment; a subject in which every man is deeply interested; about which he is obliged to employ the most solemn thoughts, and the most efficacious exertions. All who attend on his ministry will go to inquire, to listen, to feel, to act, and to be fervently employed in practising their duty, and obtaining their salvation. Let no young preacher think himself excused for a moment, in neglecting to acquire such a manner of preaching. Every preacher is bound to use all the means in his power for the purpose of rousing the attention, and engaging the affections of his flock to these mighty objects. Much more, at the same time, is in his power, than he will easily believe. A too modest distrust of his own talents, in this respect, is, perhaps, the chief reason why the eloquence of the desk is, in so many instances, less earnest, less animated than a good man would always wish. All

will acknowledge this to be unhappy; often there is reason to fear it is criminal also. For he who has not laboured as much as is in his power to preach well in this respect, has certainly not laboured to preach as well as he can. Young men have a peculiar interest in this subject. A preacher who is unanimated in youth will be heavy in middle life and torpid in old age. I know of no class of preachers so prone to be defective in this particular as those who are sometimes called *moral preachers*. By these I intend such as inculcate, not the morality of the gospel, but such a course of external conduct as merely secures a fair reputation, and renders the state of society agreeable; in other words the morality of Zeno and Seneca. It is impossible that he who recommends this morality, and stops here, should be in earnest himself, or appear earnest to others." Vol. v. p. 243.

In drawing to the close of our observations, we hesitate not to pronounce this performance to be the mature production of a superior and highly cultivated mind. A very considerable number of what are called bodies of divinity, as we before hinted, want the chief thing to render them interesting, namely, vitality. Some, as the lectures of Doddridge, which are mere skeletons, and a dry syllabus of theology, with an immense appendage of references to authors, one half of which cannot be readily procured, are calculated to discourage and confound a student, rather than direct and assist him; others are massy folios and quartos of common-place matter—texts piled upon texts, with comments, which, for two centuries at least, have been worn thread-bare—arguments wholly wanting where most needed, and brought forward in full tale, and logical form, to prove propositions self-evident—and, in a word, long, cumbersome quotations, from writers of no name, and marginal scraps of Greek and Latin, instead of clear statements, able discussions, and appropriate important facts. The system of theology here given us, is certainly not chargeable with the faults above mentioned. The author has



brought together a rich store of valuable information, and it bears throughout the characteristic stamp of his own vigorous and original mind. His views and sentiments, in the main, coincide with the scheme usually designated by the term Calvinistic; but he had too much independence and integrity to call any man on earth master, or implicitly to follow any guide, except the book of inspiration.

The arrangement will present many vulnerable points to the attack of a severe critic; and after candour has put in every admissible and palliating plea, its defects must be still manifest. In treating, for instance, on regeneration, he speaks at large of its antecedents, its attendants, and its consequences; but scarcely have we entered into the discussion, before we find, that conviction, faith, and repentance—in the general outline numbered among the antecedents of this change, are, in reality, its immediate effects. The wide range of the author's scheme was probably the cause of this; and it has also occasioned, as might be expected, some repetitions, which, though of little consequence to those who read the sermons singly at intervals, will be sensibly felt by those who go through the whole regularly, with the customary despatch, and wakeful attention of studious men. It will perhaps too be found, that there is at times an unnecessary accumulation of arguments, a minuteness of detail, somewhat tedious, in the body of some of the discourses; but we must add, the practical remarks at the conclusion are generally most excellent, and not seldom reminded us of the copiousness of Barrow, and the simplicity, point, and fervour of Baxter.

The style may be characterized in one word, *conciseness*. Where the author defines, or reasons, his

language is always plain, perspicuous, and forcible; where he describes or delineates character, or appeals to the affections, it sometimes rises into splendour, borrowing illustrations from the discoveries of science, and imagery from every beautiful and sublime object of nature. Many, indeed, will think, and not without reason, that the sentences are often too short, and that a little care in their construction would have greatly improved them both in strength and harmony; and if we might descend so low as punctuation, we could not forbear to notice, that the semicolon has frequently supplanted the comma; but these are things of small moment, and will be readily excused in an author who was obliged to employ an amanuensis.

The essential requisites which constitute a comprehensive and valuable system of theology—sound doctrines, sustained on scriptural authority, fairly deduced by just criticism, and firmly connected by close reasoning; the leading features and interesting facts of revealed religion, ably delineated, detailed, and illustrated; moral and Christian duties skilfully ramified, and followed out in all their bearings, enforced from right motives, and directed to their ultimate ends—will all be found in the volumes before us. This work of Dr. Dwight's must form a very useful accession to the libraries of ministers, and well deserves a place on the same shelf with the writings of President Edwards, from whom, in the maternal line, he was an immediate descendant. We indeed readily admit, that in profound research, in metaphysical acumen, and in that masculine, tenacious, intellectual grasp, which has given him the first place in the arena of sacred controversy, our author is unequal to his celebrated ancestor; yet he has some qualities, which that matchless cham-

pion of evangelical truth did not possess. His language is more chaste and spirited, more free from embarrassment, and heavy tautologies; if he has less of intellect and solid continuous thought, he has more imagination and graceful ornament; he illumines his theme, and warms his readers with fairer visions of that heavenly and immortal state, to which the course of every Christian is directed. To students of divinity especially, we most earnestly recommend this work, though many of the topics discussed in it are, of course, unsuitable for common congregations. Used as it ought to be, it will stimulate and instruct the young divine; it will supply him with a fund of valuable ideas and appropriate images, and cannot fail to prove to him a treasury of theological truth and knowledge.



*Lorenzo, or the Tale of Redemption.*

8vo. London. 1819. Whitaker.

Price 4s. 6d.

THE formation of character furnishes one of the most curious subjects of human speculation. Every individual mind has its own peculiar substratum, and is distinguished by a native veining, which constitutes its individuality; but its mould and shape, its polish and colouring, are derived from the circumstances in which it is placed, and the influences to which it is subjected. Like clay, the human soul is turned to the seal; and as time gradually hardens it to a degree of consistence, it varies its aspect according to the different circumstances into which it is brought, till at length it takes its decisive form, and the character becomes fixed and definite.

If these remarks are well founded, how commanding an influence may we conceive the elegant literature of the day to have over

the pliancy of our youth, or even over the taste, and judgment, and principles of maturer years! And of what importance is it that this influence should be on the side of honour, and virtue, and piety! The influence of literature is, at the present day, much greater than it has been at any former period. In this country at least, reading has become so general, that the press, prolific as it is, cannot satisfy the insatiate appetite of the community. Such, too, is the general smattering of a superficial knowledge in matters of taste, that the last poem, or the last literary production, immediately becomes the theme of every company, whether they meet in the drawing-room, or whether they are casually packed together in the vehicles that traverse our roads. And if some are too indolent, and others too seriously engaged, to wade through all the publications that are poured upon our tables, periodical Magazines are furnished, to present at least the title of every successive work, to describe its purport, to pronounce its sentence, and to retail its choice *moreeaux*; and by this means the prominent sentiments of authors are brought within the reach of every family; and the pervading character of literature diffuses its influence over a tenfold extent of population.

Whatever may be the general character of our literature—whatever may be the sentiments put forth in those works which are most praised, although it may be the talent rather than the sentiment that is praised—whatever may be the principles presented under the fascinations of romance, and sentimentalism, and poetry—we may rest assured these will be viewed first with indulgence and at length with partiality, and ultimately the mind will become assimilated to their character, saturated with their sentiments, and

subject to their controul. If these works of taste breathe the trumpet notes of war, their admirers will burn with the rage of military achievement: if they pour forth the soft and soothing strains of pleasure, their readers will melt into dissolute and luxurious sentiment: if, perchance, they should assume the style of haughty scepticism, or of sullen discontent towards man and towards God, it will be the fashion of all the servile pupils of the school, to become superior to the low prejudices of religion, and the enslaving restrictions of morality. Nor is it merely the fashion of the day, or a thirst for reading, that gives our literature this commanding power. The genius which inspires it, gives it an influence, to which the mind cannot but yield itself in more or less obsequious homage. The masters of our song have made their fingers rove round in wild and unmeasured touch over the chords; and such has been the soothing sweetness, and such again the deep and unearthly resoundings, and such the loud crash of the intonations, that we have been melted, and awed, and rapt, at the will of the minstrel. But what has been the influence of these works of taste? Have their authors aroused us to indignation against the evil properties of the human heart? against the criminality of a race in rebellion against their Maker? Have they employed their mighty power to make us feel our guilt and our moral obligations? Have they caught the inspirations of religion as well as of poetry? Some of them have culled the sweetest flowers, and breathed the richest perfumes. Some of them have transported us beyond every-day scenes of life, by describing, in chivalrous measure, the rude and romantic feats of olden time. And some of them have grasped and hurled the bolts of passion, and have disported

amid the blastings of the tempest, till we have thrilled with all the emotions of fear, and awe, and admiration. But what is the impression left by such productions? We fear that the worst and most degrading passions of our nature have been fanned and fostered; and that amid the *heroic* and *romantic*, duty has been deemed dull, and religion insipid. All things hallowed, and all things sublime, have been brought to minister to mere gratification, to throw an air of fascination and splendour over scenes of earth, and to consecrate crime, and misanthropy, and bold impiety; and poetry, that ought to have elevated the earthly, has degraded the celestial.

The poem, from which these remarks have too long detained us, not only attempts to gratify taste without detriment to principle, but to lead up the mind from the indulgence and gratification of taste to the great truths of the gospel, and the important realities of personal religion. And as such, though it starts upon us without the name of the author to accredit it, or preface or apology to introduce it, we welcome the production, because we approve the design, and admire much of the poetry.

Were we indeed to sit in judgment as divines, we should be inclined to object to one incident of considerable prominence in the conduct of the tale, as not exactly according with the objects the author had in view. The vision of Lorenzo, as a poetic machine, we are inclined to deem one of the happiest of the author's efforts: but we must remind him, that when he meant to convey religious instruction, he should carefully have avoided whatever might foster that too popular superstition, by which a converting energy is ascribed, in whole or in part, to agencies of imagination—to dreams

and to visions. We could wish that the instrumentality of conversion had been different. This, however, must be conceded to the author, that Lorenzo does not trust his vision, nor deem its exhibitions credible, till the realities of truth, as revealed in the gospel, are unfolded to him; and it is by embracing that testimony he becomes decidedly a new man.

Whilst we are speaking as divines, we must also object to certain forms of expression, sanctioned we know by good poets, but which we have always regarded with only a partial satisfaction. We refer to those expressions by which the incarnation is often familiarized and lowered. "*The mighty God, in swaddling garments bound,*" in the poem before us, is of this kind. "*The hand omnipotent, that fashion'd forth a world, hung pierc'd and bleeding there,*" is another of the same order. All these had much better given place to a different phraseology. Deity became incarnate; but it was the form in which he dwelt that was nursed and crucified.

But it is time that we should furnish our readers with a view of the structure of the piece. Lorenzo, a recluse, is introduced, singing the requiem of his departed son. He then relates his own history to two youths, who are anxious to learn it. In former days he had been gay and thoughtless, when, at a feast, a young minstrel attracted his attention, and the song of the minstrel aroused his conscience. Agonized, he attempted suicide; and during suspended animation, the effect of that rash attempt, the vision to which allusion has already been made, occurred. Imagining himself in the unseen world, he thought he beheld a symbol of the crucifixion. On resuscitation, the suicide sees the minstrel by his couch, who confirms his vision, by relating the "*Tale of Redemp-*"

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tion," which soothes his mind, and is the instrument of his conversion. Immediately after this a discovery follows:—the stranger-minstrel proves to be a natural son of Lorenzo, never before known to his father—that son whose requiem we have already said he was singing at the commencement of the poem. We wish the author had not stained the minstrel's birth: this answers no end in the conduct of the piece, and is beneath its general dignity; certainly it is not likely to add either weight or tenderness to the deep interest which the reader cannot fail to feel in this pious and unearthly youth.

With the minstrel himself we have been much pleased. Such verses as the following are truly poetic, although the rhymes are not faultless:—

"And I have seen the fisher's bark  
The distant glory seize,  
That on th' horizon seem'd a spark  
Struck from that sudden blaze!"

And I have seen the wave dance high,  
And sparkle far away,  
While near, in gloom the waters lie,  
Nor feel that quickening ray."

His harp is strung to bolder strains,  
and its chords labour with a deeper  
interest, when he commences his  
second song:—

"I heard a voice from the stormy wave,  
As it rose to meet the sky;  
It was echo'd again from the fire-form'd  
cloud

That burst in thunders nigh.

One wakening soul the summons heard,  
And loud those accents spake,  
As when "WHERE ART THOU," first to  
earth

From heaven's dread presence brake!

And still it cried to mortal ear

While echoing far away,

And still in threatening thunder roll'd  
"Where art thou, sinner, say!"

That this anonymous poet has both command of the passions and considerable descriptive powers, may be perceived by the picture of the suicide. Lorenzo has formed his dreadful purpose, and thus describes the fatal act:—

O





The soul, disfranchis'd from this earthly home,

Weeps not her anguish to avert her doom,  
But every power in unchang'd horror there,  
Is fix'd for ever in that long despair!

p. 48.

And thus he describes the death of the great atoning Sacrifice:—

"And wrath would sure unto the uttermost  
O'erwhelm a stricken world—in ruin wrapt  
would stand

From age to age, that monument, emboss'd  
With forms of fearful woe, from retribu-  
tion's hand.

The vengeance came! the lightning fierce  
from heaven

Flash'd forth to earth, but not on earth it fell,  
His bosom bare the stroke, on him were  
driven

The gathering frown of heaven, and spite of  
raging hell.

As on some high and dazzling pinnacle,  
The burning bolt, that from you cloud hath  
sped,

Its fury wrecks, while safe the lowly cell  
That near its base, unmov'd, still rears its  
humble head."

p. 77.

We once more pronounce our welcome to such poems at that of Lorenzo. If this poem had been less successful than it is, it would

have been honourable to have made the attempt to redeem the character, and consecrate the genius of poetry; and to lead on the mind from the gratification of taste to the awe of religion. To have failed in such a design would have been no dishonour; for if the pinnions were not powerful enough for so lofty a flight, nor the eye strong enough for so intense a glory, the attempt to soar among the visions of eternity, were better far than the eagle-swoop that astonishes indeed, and gives an idea of the true sublime, but at the same time commits a rapine upon the loveliness of virtue, and the hopes of religion. That our author has failed we by no means insinuate; that we have no mean opinion of his poetic powers will be clearly perceived; that he may much surpass his own Lorenzo we feel decidedly convinced: and we cannot take leave of his work without expressing our cordial approbation of its plan, its execution, and its tendency.

## VARIETIES, LITERARY, SCIENTIFIC, AND HISTORICAL.

### *On Ministerial Diligence.*

"THEODORUS had the pastoral care of the Vale of Ormay. The tenor of his life was smooth, like the stream which stole through his valley. The path which he trod was always clean; nobody could say, Behold the black spot on the linen epiphon of Theodorus. His flock listened with attention to his voice; for his voice was pleasant. His speech dropped from his lips as honey from the summer oak; his words were as the dew on the rose of Ormay. The spirit of Theodorus was also meek, and his heart appeared to be tender. But if it was in some degree tender, it was in a higher degree timid. If his soft whisper could not awaken the sleeping lamb, he had not the spirit to lift up his voice and disturb it; no, not even if the lion and the bear should be nigh it. If a thoughtless sheep wandered too near the precipice of the brook, Theodorus would warn it gently to return. But rather than terrify, alarm, or use any exertion, he would leave it to its fate,

and suffer it quietly to tumble over. The danger of precipices and brooks in general, Theodorus often sung on his melodious reed; but this or that brook he could scarce venture to mention, lest such of his flock as were near them might consider themselves as reproved, and so be offended. He could say in general, Beware of the lion and the bear; but could not tell a poor wandering sheep, Thou art particularly in danger: nor could he say, In such and such paths the enemy lies in wait to devour thee.

The voice of history should be the voice of truth; and when the motives of actions are doubtful, they should be interpreted with candour. Let, therefore, the conduct of Theodorus be allowed to proceed, not so much from indifference, as from a love of ease and a false fear of offending. His flock, because he did not disturb them, believed that he loved them, and they loved him in return. They were, indeed, for the most part, a tractable and harmless herd. And though the service of Theo-

dorus had not much zeal, it was not altogether without success. Therefore, without considering that he might, if zealous, do much more, he was satisfied with having, without zeal, done so much. He blessed God that his labour was so useful, without any remorse for its not being more so, as it well might, if zeal had given aid to his lazy morals. All around were satisfied with Theodorus. Theodorus, on comparing himself with all around, was secretly satisfied with himself, and concluded that God was also pleased.

"So dreamed Theodorus his life away, and hoped he should open his eyes in heaven when that dream on earth should be ended. Full of these complacent thoughts, he ascended, on a vernal eve, the eastern brow of his vale, to see the calm sun setting in the west. How happy, said he, is the man who departs, like that beam, in peace; and who, like that too, sets but to rise again, with more resplendent brightness in another world! So may I set when my evening comes; and so, on the resurrection morn, may I with joy arise!

"As he uttered these words, he heard, as it were, the breath of the evening rustling in the leaves behind him. He turned his eyes, and beheld a being whose aspect was brighter and milder than the beam he had been just now beholding. His robe was like the ether of heaven, and his voice was soft as the dying sound on the harp of Ormay, when the daughters of music touch it. Theodorus bowed his head to the ground, and observed a respectful silence; for the angel had spoken peace to him, and, therefore, though filled with awe, he was not afraid.—Look down to the valley of Ormay, said the angel, and attend to what thou seest.—Theodorus turned his eye downwards. A light, clearer than the beams of mid-day, shone on the banks of Ormay. In its beams he beheld a building, far surpassing in magnificence the temple of Solomon, or the palace of Tadmor in the desert. Ten thousand times ten thousand hands were conspiring to rear it; and while he yet beheld, it seemed to be already finished. All the rubbish was ordered away: a deep pit had been prepared to receive it. The scaffolds used in rearing the edifice still remained; and the master builder was consulted how they should be disposed of. Take, said he, the best of them to be made pillars within the palace, where they shall remain for ever; but for the rest, I have no further use, and they are indeed good for no other purpose than that which they have already served; throw them where the rest of the rubbish has been cast, and there,

as they are of a grosser and more hardened quality, let them be consumed with the fiercest of the fire.

The order was instantly obeyed. Piece after piece was taken down, and laid to this or the other hand, either for the palace or the pit. As they touched a certain piece, and seemed to think it meet for the pit, Theodorus felt all his frame convulsed, as if a thousand demons moved him; and, in the anguish of his soul, he cried, "Spare me, O my God! Spare me, if it be not now too late to pray for mercy and pardon."

"If it were altogether so, said the angel, I had not been sent to thee now as the minister of instruction. A few moments of grace still remain; improve them with care, and show that at length thou art wise.

"Ah, my Lord! what do these things mean? I have indeed perceived their import; but O that I might also hear it!

"The building which thou hast seen, said the angel, is the church of God, and its ministers are those instruments which were employed to rear it. Many of them, having served that purpose, though not as they ought, and being fit for no other use, are at length condemned. I saw the danger that hung over thee, and trembled for thy fate. For negative virtues, and dull morals, without diligence and zeal, can be of no avail to save a minister. Have I not pulled thee as a brand from the fire? Depart in peace—think of thy danger; be diligent—be zealous, and be saved.

"As these words were uttered, the vision in the valley of Ormay vanished, and the angel shook his silver wings, as he flew on the wind towards heaven. The rustling of his wings was like the rushing of the stream of Lora, where it falls between rocks in the gulf of Amur."

*John Smith's Lectures.*

#### *Papal Presents.*

"CHARLES the First," says Smollett, "possessed a refined taste for the liberal arts, and was a munificent patron to those who excelled in painting, sculpture, music, and architecture." This remark was fully justified by the costly collections of pictures, antiques, &c. &c. which were amongst the King's property, and were ignorantly sold, by order of the Parliament, for a paltry sum, after his execution. It is probable, that the means he employed to gratify this elegant taste, injured him more in the eyes of his Protestant subjects, than the discovery of some of his less amiable qualities. His unhappy connection with a popish consort brought him continually in contact with the in-

triguing agents of the Papal Court, who were constantly seeking to conciliate his favour, by the gratification of his taste. Gregorio Panzani, an Italian priest, who was employed in this service, has recorded, in the Memoir of his Agency, many facts illustrative of this remark.

"Cardinal Barberini presented the King with a large picture of Bacchus, the work of the celebrated Guido, understanding that his Majesty was a great admirer of such curiosities."—The Cardinal sent presents also to the Queen, by Panzani; "and, considering the person to whom they were sent, a lady, we may imagine, as well pleased with curiosities as with things of value, they were well selected. They consisted chiefly of artificial flowers and fruits; a bottle of oil of Codrino, a rarity not seen in England before; an extraordinary *fine relic-case*, gilt, with one side covered with a large crystal of the mountains, and within it a bone of St. Martina, virgin and martyr, with a short summary of her life, by way of exhortation to the Queen, &c. The workmanship of the case was so exquisite, that the King, who had a good taste, and was an admirer of such things, expressed his surprise at the beauty of it. Hence also he took occasion to mention to Father Philip, (the Queen's Confessor,) how desirous he was to purchase the statue of Adonia, of which he had often heard, and which was now in the villa of Ludovisina, near Rome." Though the Cardinal and the Confessor employed all their influence to obtain this relic of ancient art, they did not succeed; but the Cardinal was more fortunate in another commission of this nature; for he writes—"The statues go on prosperously; nor shall I hesitate to rob Rome of her most valuable ornaments, if, in exchange, we might be so happy as to have the King of England's name stand among those princes who submit themselves to the Apostolic See. It is well known that his Holiness has an uncommon affection for that Prince; and his conversion is the only thing he aims at."

The celebrated sculptor, Bernini, was persuaded to cut two bustoes of their Majesties, which was very much applauded by the Cardinal, as a means, he thought, which would conciliate the King. But whilst Charles's taste was thus gratified, he was annoyed by the remonstrances of a Puritan Parliament; and though "he received Panzani in a very remote and unsuspected place," yet complaints were made to the King concerning him, "as a person of dangerous consequence to the state, as well as to his Majesty's private affairs."

But what a change have two centuries

affected—a Papal Legate, decorated in all the distinguishing marks of his dignity, has appeared publicly at the Court of the Prince Regent, who received him with marked attention and kindness; and no remonstrance was presented! Papal presents adorn the national galleries! The Stuart MSS. have been wrested from the hands of their purchasers, and presented as an offering from the Pope to the Prince Regent, and no one questions his motives! A British artist travels by royal authority from England to Rome, to paint the portrait of his Holiness, and no one is surprised! Surely, we must pity the feverish anxiety our puritan ancestors discovered on subjects which we contemplate unmoved, and regret that the unfortunate Charles had not lived at a period when liberal ideas have allayed the vigilance, and soothed the fears of the Protestant community!

*Anecdote of the late John Howard, Esq. and his second Wife.*

"RELIGION had a like influence upon both their minds; and Mr. Howard had the supreme delight of his fondest affections, as deeply impressed with the importance of this one thing needful, as, from the earliest period, his own mind evidently appears to have been. Of this we have a striking illustration in the following anecdote. When Mr. Howard was in London, soon after his marriage, he took his wife to a place of public resort, supposed to be the Pantheon, which people of fashion used to frequent as a promenade. His motive for so doing, was to ascertain what effect such a scene would have upon her mind. As they were walking the gay and idly busy round, she appeared quite lost in thought, and wholly unobservant of what passed around her. Her husband stopped, and, turning round to her, said, "Now Harriet," for though her name was Henrietta, this was the appellation by which he more familiarly addressed her, "I must insist on your telling me what you have been thinking about;" to which she replied, "Well, if I must tell you, I have been thinking of Mr. —'s sermon last Sunday."

*Brown's Life of Howard.*

*Account of the Auto da Fé, or Act of Faith.*

THIS phrase is applied to a transaction which takes place (usually at some great festival), when a number of prisoners in the Inquisition having been convicted of the alleged crime of heresy, are brought forth from their dungeons to undergo a public execution; and when, also, such as are found innocent

are absolved. The detail which writers on the Inquisition have given us of this tragical service, cannot fail of exciting in every pious, and in every humane bosom, emotions of the most afflicting kind; and it serves to convince us, that there is no degree of obduracy of which the human mind is unsusceptible, under the discipline and teaching of religious superstition. What outrages, indeed, have not been practised under the sacred name of religion, which has not only lost all its benignant peculiarity of character, through being forced into an unnatural alliance with the worst passions that ever degraded man, but has been made to assume despotic sway over a free-born spirit; to wield the sword of the persecutor, and utter the blasphemies of the bottomless pit.

The unhappy victims of the *Auto da Fé* are treated in the following manner. On the day appointed for their execution they are brought into the great hall of the Inquisition, and being clothed in certain habits peculiar to the occasion, they are conducted in procession by Dominican friars. They have black coats, without sleeves, and walk barefooted, holding a wax candle: the penitents who follow wear black cloaks, painted all over with representations of flames with their points downwards, the indication of their escaping the terrible punishment which awaits the relapsed, who come next in succession, whose painted flames point upwards. The direct and avowed opponents of the Catholic faith, besides this latter sign of their doom, are covered with figures of dogs, serpents, and devils, painted with their picture upon their breast. A Jesuit is placed on either side of the individuals destined to be burnt, who are urging them by reiterated appeals to recant and abjure their heresies. A troop of familiars follows on horseback, then the inquisitors on mules, with their officers: the inquisitor-general sitting on a white horse, led by two attendants in black hats and green hat-bands, closing the procession.

Having arrived at the scaffold, a sermon is delivered, replete with invectives against the victims of inquisitorial malignity, and abundantly encomiastic with regard to the institution, when a priest recapitulates from a desk the sentences of those who are condemned to suffer death, and delivers them over to the magistrate, with the farcical request that their lives may not be endangered. They are immediately put in chains, and hurried to the gaol, whence they are soon taken before the civil judge, who inquires, "in what religion they mean to die?" Such as return for answer that they die

in the communion of the Romish church, are first strangled, and afterwards burnt to ashes. All others are burnt alive: and each class of delinquents is instantly conducted to the place of execution. When those who persist in their heresy are fastened to the stakes, the Jesuits load them with officious admonitions; and at length, in parting, declare that they leave them to the devil, who is at their elbow to receive their souls, and carry them into the flames of hell. A shout is instantly uttered by the infatuated populace, who exclaim, "Let the dogs' beards be made," which consists in putting flaming furze to the faces of the victims, who are, from the position in which they sit, slowly roasted to death. This spectacle is beheld by both sexes, and all ages, with the most barbarous demonstrations of delight.

#### *Anecdote of Roman Catholic Fervor.*

An English officer, who was lately in Valenciennes, states the following fact, which came under his own observation. A number of Bibles, in French, had been sent from England to the above city, for sale or distribution. Many of the people received them with gratitude, and read them with avidity; but the priests getting information of the matter, ordered all the Bibles to be returned. The English officer, who was acquainted with him, asked the reason of this, to which he gave this truly Catholic reply: "I teach the people every thing that is necessary for them to know."

#### *Instance of Popish Credulity.*

In one of the churches of Lucca they show an image of the Virgin, with the child Jesus in her arms, of which they relate this story:—That a blaspheming gamester, in a rage of despair, took up a stone and threw it at the infant; but the Virgin, to preserve him from the blow, which was levelled at his head, shifted him instantly from her right arm into the left, in which he is now held; while the blasphemer was swallowed up by the earth upon the spot, where the hole, which they declare to be unfathomable, is still kept open, and enclosed only with a grate, just before the altar of the image. The Virgin, however, received the blow upon her shoulder, whence the blood presently issued, which is preserved in a crystal, and produced with the greatest ceremony, by the priest in his vestments, with tapers lighted, while all the company kiss the sacred relic on their knees."—*Wright's Travels at Lucca.*

*Account of the celebrated Slide of Alpnach, constructed on Mount Pilatus, by M. Rupp, Engineer.*

"For many centuries the rugged flanks and deep gorges of Mount Pilatus, in the Canton of Unterwald, were covered with impenetrable forests. Lofty precipices encircled them on all sides. Even the daring hunters were scarcely able to reach them, and the inhabitants of the valley had never conceived the idea of disturbing them with the axe. The immense forests were therefore permitted to grow and to perish, without being of the least utility to man, till a foreigner, conducted into their wild recesses in the pursuit of the chamois, was struck with wonder at the sight, and directed the attention of several Swiss gentlemen to the extent and superiority of the timber. The most intelligent and skilful individuals, however, considered it quite impracticable to avail themselves of such inaccessible stores. M. Rupp and three Swiss gentlemen entertaining more sanguine hopes, drew up a plan of a slide, founded on trigonometrical measurements. Having purchased a certain extent of the forests from the Commune of Alpnach for 6,000 crowns, they began the construction of the slide, and Mr. Playfair saw it in operation in 1816.

The slide of Alpnach is formed entirely of about 25,000 large pine trees, deprived of their bark, and united together in a very ingenious manner without the aid of iron. It occupied about 160 workmen during eighteen months, and cost nearly £4,250. It is about three leagues in length, and terminates in the Lake of Lucerne. It has the form of a trough, about six feet broad, and from three to six feet deep. Its bottom is formed of three trees, the middle one of which has a groove cut out, in the direction of its length, for receiving small rills of water, which are conducted into it from various places, for the purpose of diminishing the friction. The whole of the slide is sustained by about 2,000 supports, and in many places it is attached in a very ingenious manner to the rugged precipices of granite. The direction of the slide is sometimes straight, and sometimes zig-zag, with an inclination of from  $10^{\circ}$  to  $18^{\circ}$ . It is often carried along the sides of hills and the flanks of precipitous rocks, and sometimes passes over their summits. Occasionally it goes under ground, and at other times it is conducted over the deep gorges by windings 120 feet in height.

The boldness which characterizes this work, the sagacity displayed in all its arrangements, and the skill of the engineer, have excited the wonder of

every person who has seen it. Before any step could be taken in its erection, it was necessary to cut several thousand trees to obtain a passage through the impenetrable thickets; and as the workmen advanced, men were posted at certain distances in order to point out the road for their return, and to discover, in the gorges, the places where the piles of wood had been established. M. Rupp was himself obliged, more than once, to be suspended by cords, in order to descend precipices many hundred feet high; and in the first months of the undertaking, he was attacked with a violent fever, which deprived him of the power of superintending his workmen. Nothing, however, could diminish his invincible perseverance. He was carried every day to the mountain in a barrow to direct the labours of the workmen, which was absolutely necessary, as he had scarcely two good carpenters among them all. M. Rupp had also to contend against the prejudices of the peasantry. He was supposed to have communion with the devil. He was charged with heresy, and every obstacle was thrown in the way of an enterprise, which they regarded as absurd and impracticable. All these difficulties, however, were surmounted; and he had at last the satisfaction of observing the trees descend from the mountain with the rapidity of lightning. The larger pines, which were about 100 feet long, and 10 inches thick at their smaller extremity, ran through the space of three leagues, or nearly nine miles, in two minutes and a half, and during their descent they appeared to be only a few feet in length. The arrangements for this part of the operation were extremely simple. From the lower end of the slide to the upper end, where the trees were introduced, workmen were posted at regular distances, and as soon as every thing was ready, the workman at the lower end of the slide cried out to the one above him, "*Lachen*." (Let go.) The cry was repeated from one to another, and reached the top of the slide in three minutes. The workman at the top of the slide then cried out to the one below him, "*Il vient*," (It comes,) and the tree was instantly launched down the slide, preceded by the cry, which was repeated from post to post. As soon as the tree had reached the bottom and plunged into the Lake, the cry of "*Lachen*" was repeated as before, and a new tree was launched in a similar manner. By these means a tree descended every five or six minutes, provided no accident happened to the slide, which sometimes took place, but which was instantly repaired when it did.



In order to show the enormous force which the trees acquired from the great velocity of their descent, M. Rupp made arrangements for causing some of the trees to spring from the slide. They penetrated by their thickest extremities no less than from eighteen to twenty-four feet into the earth; and one of the trees having by accident struck against another, it instantly cleft it through its whole length, as if it had been struck by lightning.

After the trees had descended the slide, they were collected into rafts upon the Lake, and conducted to Lucerne. From thence they descended the Reuss, then the Aar to near Brugg, afterwards to Waldshut by the Rhine, then to Basle, and even to the sea when it was necessary.

In order that none of the small wood might be lost, M. Rupp established in the forest large manufactories of charcoal.

Such is a brief account of a work undertaken and executed by a single individual, and which has excited a very high degree of interest in every part of Europe. We regret to add that this magnificent structure no longer exists, and that scarcely a trace of it is to be seen upon the flanks of Mount Pilatus. Political circumstances have taken away the principal source of the demand for timber, and no other market having been found, the operation of cutting and transporting the trees necessarily ceased. The money, we understand, which was paid for the forest, has been employed in building at Alpnach a church, in every respect disproportioned to the population and resources of the village."

*Interesting Discovery in making a road in West-Africa.*

(From the Report of the Church Missionary Society.)

"At Regent's Town, formerly called Hog Brook from the multitude of wild hogs frequenting the beautiful stream that flows through it, the Young Men settled there have furnished an example which will long be admired, and not easily be surpassed. They have brought a road, by a new line, avoiding the most steep descents and declivities of the hills, without much extending the course, as far as Leicester Mountain, whence it is to be continued toward Freetown. This road is two rods wide throughout, and solid and level to a degree not easily attainable in a country like this. Several vast rocks which impeded its course were split and broken by means of fire, aided by the affusion of cold water when in the ardent state; the adjacent forest furnishing abundance of wood for these operations."

The Committee understand that this successful method of blowing up the rocks was suggested to Mr. Johnson by the effect of a violent tornado, which one day extinguished a large fire that had been kindled on the rock, and left the rock so split in many places that the workmen found its removal greatly facilitated.

Of the rapidity with which this work was executed, it is said—

"The combination of Mr. Johnson's skill and ability with the bodily strength and hearty zeal of his people, produced such rapidity of execution, that the task was completed in considerably less than one month, although the extent is full two miles."

## RELIGIOUS INTELLIGENCE.

### I. STATISTICAL VIEW OF DISSENTERS IN ENGLAND AND WALES.

Wishing to make this department of our work as complete as possible, we earnestly beg our Correspondents to furnish us with all documents and information relating to it, addressed to the Editors at the Publisher's.

#### CAMBRIDGESHIRE.

(Continued from page 59.)

SWAVESEY, a village about eight miles north-west of Cambridge. In the year 1766 a few people in this place commenced periodical meetings for prayer, which they continued for some time. At length a female came to reside there, who had been a constant attendant on the ministry of the Rev. JOHN BERRIDGE, of Everton. She

had not been long in the place before her former pastor called upon her, and, at her instance and the request of the other serious people in the village, preached to them in a barn. After this the lay preachers sent out by Mr. Berridge preached here occasionally, as did Mr. BOND of Eversden, Mr. BOOBY of Willingham, and others. In the year 1773 Mr. JOHN NUN, an inhabitant of the place, gave a piece of copyhold land into the hands of Trus-

tees for the erection of a meeting-house; and the Lord of the Manor, THOMAS COCKAYNE, Esq. of Soham, having *gratuitously enfranchised* it to the Trustees: a meeting-house was erected on it the same year, towards the expense of which Mr. Berridge and some of his friends contributed liberally. In the year 1789 a Baptist church was formed on the plan of open communion, but they did not elect a pastor till the 7th of June in the following year, when Mr. WM. REYNOLDS of Gamlingay was ordained over them. Mr. Reynolds continued pastor of this church only three years, being compelled by age and infirmity to resign his office, in which he was succeeded by Mr. THOS. TALL, who first came as a supply, and so continued till 1795, when he was admitted a member, and soon afterwards ordained pastor. In 1794 the meeting-house was enlarged to twice its former size, and the church and congregation are at present respectable for numbers and piety, under the pastoral care of Mr. Tall. The latter usually amounts to 400 persons. A school for the instruction of poor children was established in this village in the year 1813, on a plan well calculated to produce important advantages. During the winter half year, 30 children are instructed four evenings in a week by a hired teacher, assisted by individuals of Mr. Tall's congregation. During the summer half year the school is enlarged to 60 children, who are instructed twice a day, by gratuitous teachers only, consisting of those young persons out of the congregation who take a delight in such labours of love. Many children, who began to learn in this school, at the alphabet, are now able to read the Scriptures; and have committed to memory the first and second catechisms of Dr. Watts.

THORNEY. In 1814 the attention of the Cambridgeshire Society for Promoting Religious Knowledge, was called by Mr. EVENETT, of Whittlesea, to the benighted state of this very populous place; from whence many persons came in the summer months to attend upon his ministry at Whittlesea. Encouraged by so obvious a call in Providence, Mr. Evenett, in the following spring, applied himself to obtain opportunities of preaching at Thorney, where he established a weekly lecture in a dwelling house, from the window of which he addressed a congregation as large on the outside as within. To accommodate this encreasing congregation, Mr. Evenett hired, at the expense of the Society, a larger room of Mr. Harker, whither he removed, and for some time continued his ministry

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unmolested. At length Mr. Wing, steward to the Duke of Bedford, who possesses the whole of the parish of Thorney, informed Mr. Harker that he should give him notice to quit his house, if he permitted Mr. Evenett to preach there. Upon this Mr. Evenett waited on Mr. Wing, who acknowledged the threat, and seemed determined to put it into execution. Mr. Evenett was consequently obliged to desist from preaching at Mr. Harker's; but such was the determined spirit of the poor widow, in whose house his ministry at Thorney first commenced, that she opened her doors to him again. On receiving intelligence of these circumstances, the Society, by their Secretary, addressed themselves to the Duke of Bedford, praying his Grace's interposition in behalf of his tenant, as well as in defence of the cause of religious liberty. The Duke's absence from England at the time, prevented his determination from being immediately made known; but soon after his return to Woburn, in Bedfordshire, Mr. Wing communicated to Mr. Evenett, that he had received the Duke's orders that nothing should be done contrary to the wishes of Dissenters; and Mr. Evenett was accordingly allowed to go back to Mr. Harker's, and preach there as formerly. The cause of religion is now prosperous in Thorney; and there can be no doubt, considering the size of the town, that means will soon be found to erect a place of worship in it, where the Gospel may be faithfully administered to an encreasing congregation.

TYD ST. GILES'S. A small congregation of Baptists, of recent origin, under the pastoral care of the Rev. JAMES SMITH.

WATERBEACH. The late Rev. Robert Robinson, in his historical account of some of the Protestant Dissenting Churches in this county, mentions Waterbeach as one of the places in which the venerable Holcroft formed a separate society, to whom he preached and administered the Lord's Supper, as long as he was able; but it does not now appear in what state the interests of religion were for many years after his decease. The late Rev. John Berridge preached in the village, and a barn was fitted up in it for religious worship, which, after Mr. Berridge, was conducted by a very respectable inhabitant, named BAXTER, till his death. While Mr. BENJAMIN FLOWER resided in Cambridge, he preached much at Waterbeach, and it was principally through his exertions that a new meeting-house was erected in 1802, which was opened by the Rev. HUGH WORTHINGTON, of London. Since that pe-

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ried a great variety of preachers have successively occupied the pulpit; but no church has been formed, nor has any minister, till within this few months, been resident in the place.

WEST WRATTING, a village about five miles from Linton. The state of this village and neighbourhood had attracted the attention of the Cambridge-shire Society for Promoting Religious Knowledge, almost from their first association; but no opportunity offered itself of introducing the gospel till the beginning of the year 1811, when a door in Providence was opened by the following circumstance. Some serious poor men, from a distance, were employed in enclosing the lands of the parish. One of them requested leave to hold a meeting for prayer in the house where he lodged. His request was granted, and as soon as it was known, the neighbours eagerly flocked to it, so that the meeting-room was filled. The good man, pleased with his success, and desirous of greater usefulness, stated the circumstance to the Rev. Mr. Hopkins of Linton, by whom a course of occasional preaching was commenced. Several affecting instances of ignorance were discovered among the young people of the village, accompanied by a strong desire for instruction, which induced the Committee to take means for obtaining a more commodious place of worship, a step which was somewhat accelerated by Mr. Hopkins receiving a notice that the apartment occupied by him for that purpose would be resumed. Early in 1814, therefore, the erection of a meeting-house was commenced, on a piece of freehold land, which had been purchased by the kind intervention of some friends at Linton, and the new building being completed in October, 1814, was opened for public worship on the 4th of that month. It will contain about 200 persons; and cost £270, of which the congregation at Linton raised £90, and the remainder (a debt of £13, which is still outstanding, excepted) was furnished by the liberality of the religious public. There is preaching in the village once a fortnight, on the Sabbath-day, and once a month on the week-day, in which services the Rev. Mr. HOPKINS, of Linton, whose exertions for the introduction of the gospel into the village have been most distinguished, takes a prominent part. There is a week-day evening school in the village, established in connection with the dissenting meeting-house, and which appears to be in a very flourishing state.

WHITTLESEA. In 1715, Mr. THOMAS SPEECHLEY was pastor of a Baptist congregation in this place. The gospel was

re-introduced into this now populous village in the year 1809 by the Cambridge-shire Society, and the public worship was upheld by the gratuitous services of various neighbouring ministers till October, 1811, when Mr. WM. EVENETT, the present pastor, first commenced his labours here. On the 24th of June, 1814, the foundation stone of the present meeting-house was laid, upon a plot of ground which was in part the gift of Messrs. HOLBORN and LIVESEY, two benevolent friends of the gospel in the metropolis. The meeting-house was opened on the 2d of November following, and a considerable sum raised towards defraying the expence of its erection; the Society contributed £100, and pecuniary aid was obtained from several neighbouring congregations. On the last day of July, 1815, a congregational church was formed of eight members, which rapidly increased. One individual joined it, whose declarations on that solemn occasion were somewhat remarkable, and merit to be recorded as manifesting that the same Almighty power which could arrest the progress of Saul of Tarsus, can in every age convert the bitterest enemies into the friends of his gospel. "I shall for ever," acknowledged the penitent, "have cause to bless the day on which you came to Whittlesea. The gospel has indeed been the power of God to my salvation. For such was my enmity, that many and many a time have I wished the meeting-house on fire, and all the people in the flames. But grace overtook me." The relator adds, that this good man is now as zealous to establish the cause as he was then to destroy it; and observes, very properly, that the formation of a Christian church has a tendency to make apparent how far the gospel has been attended with success. A Sunday-school for forty children, and a week-day prayer-meeting, which is well attended, are both in connection with this place of worship. On the 31st July, 1816, Mr. WM. EVENETT was ordained pastor of the church, in which relation he still continues.

WILBURTON, is a small village, into which, as into many other places, the gospel was first introduced by a religious individual, named Oliver Houlet, a man of exemplary piety. He first commenced a prayer-meeting, and occasional preaching in his own dwelling house. While this continued, another pious individual came to reside in the village, and united with the former as a participator and auxiliary in the good work. These two persons for some time travelled on in company, seeking on the morning of every Lord's-day their spi-

ritual food, at some dissenting place of worship, sometimes at the distance of five miles from their place of residence, and in the week holding meetings for prayer, and occasional preaching at their own houses. In the year 1800 the meetings for prayer appeared to decline, but they were soon after that period renewed, at the instance, and chiefly by the exertions of Mr. LANGFORD, the present pastor.

In 1802, a room belonging to Mr. Camps was fitted up for preaching, and

not long afterwards the floors and partitions of the house were removed, and the entire dwelling converted into a place of worship. Here Mr. Langford commenced his public labours in the year 1803, by expounding the Scriptures on the Lord's-day evening. Eight persons soon afterwards united as a Christian church, and chose him for their pastor. The church has since increased to twenty members. The congregation amounts to about 100 persons.

(To be continued.)

## II. MISCELLANEOUS.

### *Petitions on the Marriage Laws.*

PETITIONS, numerously signed, have been sent by the Protestant Dissenters of Newcastle to Earl Grey and Sir M. W. Ridley, to be presented to each House of Parliament, praying that the Dissenters in England and Wales may celebrate marriage in their own places of worship, and by their own ministers, as is allowed to Episcopalians and all other sects in Scotland, to the Roman Catholics, and other Dissenters in Ireland, and to the Jews and Quakers in England.—We sincerely wish that the great body of the Dissenters were alive to their just rights, and what they ought to consider the *claims of their conscience* upon this important subject.

### *The Committee of the Congregational Union in Scotland, to the Associated Congregational Ministers in the County of Essex and its Vicinity.*

Beloved Brethren,—Your brotherly and Christian communication, accompanied by the liberal donation of £60, in aid of the funds of the Congregational Union, proved most refreshing to our spirits. In the name of our denomination generally, and especially in the name of our esteemed brethren, whose sphere of Christian benevolence and activity will be increased by your liberality, we return you our most cordial thanks.

To receive assistance from so distant a quarter, in our efforts to enable approved and beloved brethren to carry the light of the gospel into the benighted parts of this country, is in itself most grateful to our feelings; but it is doubly so, when we are permitted to consider it as the fruit of Christian love and confidence. Be assured, that we receive with heartfelt joy this proof of the trust reposed in us, by those whose characters and labours are well known, and who are regarded by us as brethren beloved of

the Lord. We desire and pray that this fruit may abound to your account.

Our brethren, to whose labours you have so kindly referred, are not "weary in well doing." Our hearts are frequently gladdened by the accounts we receive of their great and self-denied exertions to promote the "Redeemer's spiritual kingdom in this country." That your liberality, and the brotherly interest you take in the success of their labours, will stimulate them to continued, and, if possible, increased exertions, our knowledge of their characters does not permit us to doubt: and if there should be "joy in the presence of the angels of God" over even a single Highlander brought back, by their labours, to the "Shepherd and Bishop of souls," you, beloved brethren, we are sure, will consider yourselves amply repaid.

We have heard with great satisfaction of your labours on behalf of the populous county of Essex. We indeed can do no more than *pray* for your success; but there is One who can *give* it you in a degree surpassing your expectations, and equal to your desires. We will remember you in our supplications at the throne of our "Father and your Father—of our God and your God;" and while we forget not to ask that the showers of heavenly influence may fall on the plains of Essex, we will give "God no rest until he establish Jerusalem, and make it a praise in the whole earth."

Accept, dear brethren, the assurances of our Christian regard and fellowship.

Signed, in the name of the Committee, by

JOHN AIKMAN and Others.

### *Society for circulating the Roman Catholic Version of the New Testament.*

A SOCIETY, with the above designation, was established at the Lecture Room of the Dublin Institution House, on Wednesday, 22d of December, 1819,

Earl of Meath in the chair. We give the following extracts from the Resolutions passed at this Meeting:—That a Society be now constituted, the object of which shall be the circulation of the Roman Catholic version of the New Testament, without note or comment: That clergymen of all denominations who shall collect not less than £20 for the object of this Society, shall be considered members thereof, qualified to attend and vote at the meetings of the Committee: That the Committee have power to establish such bye-laws as may assist in the general government of the Society, and be considered likely to advance its object; but that no alteration affecting the principles established by the foregoing laws and regulations shall take place but at a General Meeting of the Subscribers, summoned specially for that purpose.

An agreement has been entered into for the printing of 20,000 copies of the Roman Catholic Testament, without note or comment, on stereotype plates, which edition is in a state of great forwardness.

*Letter of a Correspondent on the Society for circulating the Popish Testament.*

Gentlemen,—You will, doubtless, have seen that a meeting has lately been held in Dublin, composed of Gentlemen, some professing the Catholic, and some the Protestant faith, for the purpose of editing a cheap edition of the Scriptures; not of the Protestant, but of the Catholic version of the New Testament. The very sound of a free circulation of the Scriptures among a people from whom they have been withheld, is pleasing to a Protestant, who has the rich treasure in his possession; and almost the first wish on hearing of the purpose, is to assist it according to his means. The wish is, however, soon checked by the inquiry, What is the version which is to be so circulated? Does it contain such truth that the version may be termed the holy, uncontaminated truth? Wherein does it differ from the Protestant approved version? On the reply to these questions hinges the reply to another. Can a Protestant consistently join in the dissemination of it? If there be in that version any thing which a Protestant believes is not the truth, surely it requires a solemn pause before he becomes instrumental in giving it currency by his public sanction or his private aid. It is argued that the good, will, in its quantity, preponderate over the evil. That the Catholics are prohibited from having the Scriptures in the Protestant version, and that they are nearly des-

titude of the Scriptures in their own version. That the darkness in which they have long been, must remain, unless some effort be made to disperse it by the introduction of light. Some liberal-minded Catholics being ready to admit a circulation of their own version if some Protestants will join them in the expense; yet, unless some such union take place, the Catholic population will not have even their own Scriptures.

Those who incline to assist the Catholic brethren say, that the free introduction of the light which their own version will convey, will dispel so much of the present gross darkness as will enable those who now but grope, to have, comparatively, clear vision. That the clearing away of the thickest of the mist will enable those who begin to see, to compare differences, and finally that truth will thereby prevail. In this hopeful view of the case, they think they should not keep back from doing what good they can do, merely because they cannot do it as purely as they sincerely wish.

On the other side of the argument comes the important observation, that the Scriptures in no wise permit the bartering of the truth at the shrine of policy, even with the temptation proposed, and which is confessedly great. That thus to act would be contrary to known duty, and a manifest distrust of Almighty power and wisdom, and cannot be expected to result in aught but disappointment. That only in the path of Integrity there is safety; and to aberrate in any way is to deny the Lord the Spirit, and bring a reproach upon the Protestant Faith.

This subject appears to me worthy of some attention. I purposely avoid stating my own sentiments that I may have for my information the reasonings of some of the able contributors to your valuable work, and which I hope to read in the number for March.

Your's, &c.

R. N.

*New Bull against Bible Schools.*

Circular Letter from the Pope to the Irish Prelates.

“Rome, Court of the Sacred Congregation for the Propagation of the Faith, Sept. 18, 1819.

“My Lord,—The prediction of our Lord Jesus Christ, in the parable of the sower, that ‘sowed good seed in his field; but while people slept, his enemy came and sowed tares upon the wheat,’ Mat. xiii. 24, is, to the very great injury indeed of the Catholic faith, seen verified in these our own days, particu-



larly in Ireland: for information has reached the ears of the Sacred Congregation, that *Bible Schools*, supported by the funds of the Catholics, have been established in almost every part of Ireland, in which, under the pretence of charity, the inexperienced of both sexes, but particularly peasants and paupers, are allured by the blandishments and even gifts of the masters, and infected with the fatal poison of depraved doctrines. It is further stated, that the directors of these schools are, generally speaking, Methodists, who introduce Bibles, translated into English by 'the Bible Society,' and abounding in errors, with the sole view of seducing the youth, and entirely eradicating from their minds the truths of the orthodox faith.

"Under these circumstances, your Lordship already perceives with what solicitude and attention pastors are bound to watch and carefully protect their flock from the 'snares of wolves, who came in the clothing of sheep.' If the pastors sleep, the enemy will quickly creep in by stealth, and sow the tares; soon will the tares be seen growing among the wheat, and choke it.

"Every possible exertion must therefore be made to keep the youth away from these destructive schools; to warn parents against suffering their children, on any account whatever, to be led into error. But, for the purpose of escaping the 'snares' of the adversaries, no plan seems more appropriate than that of establishing schools, wherein salutary instructions may be imparted to paupers and illiterate country persons.

"In the name, then, of the bowels (of the mercy) of Our Lord Jesus Christ, we exhort and beseech your Lordship to guard your flock with diligence, and all due discretion, from those who are in the habit of thrusting themselves insidiously into the fold of Christ, in order thereby to lead the unwary sheep astray; and mindful of the forewarning of Peter the Apostle, given in these words, viz. 'There shall also be lying masters among you, who shall bring in sects of perdition,' 2 Pet. ii. 1. do you labour with all your might to keep the orthodox youth from being corrupted by them—an object which will, I hope, be easily effected by the establishing of Catholic schools throughout your diocese. And, confidently trusting, that in a matter of such vast importance, your Lordship will, with unbounded zeal, endeavour to prevent the wheat from being choked by the tares, I pray the all-good and omnipotent God to guard and preserve

you safe many years. Your Lordship's most obedient humble servant.

"F. CARD. FONTANA, *Prefect.*

"C. M. PEDICINI, *Secretary.*"

#### *Archbishop of Tuam's Circular to his Clergy.*

In consequence of the Pope's Letter to the Irish Prelates, the Catholic Archbishop of Tuam has addressed a very spirited letter to his clergy, calling upon them to resist the progress of the Protestant schools, and the circulation of the Bible.

We extract the following regulations he has enjoined.

"Impressed with the sacredness and importance of the obligation incumbent on us, to be vigilant and attentive to the religious and moral education of the people, the attention of the Roman Catholic Clergy is to be particularly directed to the Schools established in *their respective parishes*, and they are to exercise their spiritual authority in its full extent in order to prevent Roman Catholic children from frequenting Schools where the Catholic Catechism is not taught, where Protestant Tracts are introduced, or where the moral conduct, or religious principles of the masters are exceptional.

"Although the Catholic Church has never forbidden the reading of the Scriptures, yet the Bible cannot be allowed as a proper initiatory book of instruction among the illiterate persons of your respective congregations. "For in the Scripture there are many things hard to be understood, which the illiterate and unstable wrest to their own perdition."

"In conclusion, then, my dear and beloved brethren, I am confident you will not encourage or countenance *Anti-Catholic Schools*, or the distribution of Bibles among the very illiterate persons of your Communion. Rather procure for them a sufficient number of copies of the Catechism of the four Archbishops, Kirwin's Irish Manuscript Catechism, the Catholic Christian Instructed, Reeves's History of the Bible. From these abundant sources Catholics will draw a purity of morals and doctrine, a confirmation of their Holy Faith, and the means of defending it, in all meekness and modesty, from the misrepresentation of malice and ignorance. 'You, therefore, my brethren, knowing these things, beware lest being led away by the error of the unwise, you fall from your steadfastness; but increase in grace, and in the knowledge of our Lord Jesus Christ: to him be glory, now and unto the day of eternity, Amen.' 2 Peter, iii. 17.

*Miscellaneous Intelligence on the Progress of Education at Home and Abroad.*

Extract of a Letter from Corfu, dated November 14.

"A SCHOOL of Industry, for destitute Greek female children, has been established by subscription among the English inhabitants, which promises fair to turn out well: an attempt has also been made to establish a day-school, on a large scale, and on the Lancasterian system, by subscriptions among the Greeks themselves. I do not know exactly what state it is in; but the gentleman who promoted it being about to leave the place, will, I fear, check its progress: that gentleman is a Quaker, of the name of Allen, a member of the Philanthropic Society, who has been travelling about Europe with the benevolent object of establishing such schools."

Mr. Dard, Director of the Lancasterian school at Senegal, in his account of the success and progress of that school, states, that out of 254 scholars 130 have completed their elementary course, and 105 still attend the school-room; and that though the small-pox had interrupted the progress of the institution, 80 of the children having been seized with it, and two very useful monitors having become its victims, the disorder had subsided, and the school was recovering. They had twelve monitors ready to carry instruction into the interior of the country.

By the application of a gentleman, who spent a considerable part of the last summer in this country, with a view to study the British and Foreign System of Education, for the purpose of introducing it into Sweden, the Count Wetterstedt has opened a large room for a school for the children connected with one of the largest cannon foundries in that kingdom, of which he is the proprietor. The same gentleman has recommended the plan to various persons of rank, and reports the encouragement he has to expect from the general adoption of the system in that country.

It appears, that every country in Europe, except Portugal, is now participating in the benefits of education by the British and Foreign System.

*Religious Liberty in Hamburg.*

LETTERS from Hamburg, dated December 16th, state, that not those of the Lutheran persuasion only, but the citizens of every other religious persuasion, are, in future, to be considered equally eligible to the honours of the Senate.

DEATH OF THE DUKE OF KENT.

IT is with emotions of deep and unfeigned sorrow, that we record the unexpected decease of his Royal Highness the Duke of Kent and Strathern. He expired at Sidmouth, Devon, at 10 o'clock on the morning of Sunday, the 23d of January, after an illness of a few days, of an inflammation on the lungs, induced by incautiously sitting in wet boots. The truly excellent character, the public and independent spirit, the uniform integrity and philanthropy of his Royal Highness, had obtained for him no common share in the esteem and affection of all true Britons. He was the enlightened and able supporter of the genuine principles of our unrivalled constitution: the friend of liberty and of man.

In his later years a considerable portion of his time was devoted to the cause of those admirable institutions, which are the highest glory of our country, and the object of which is either the temporal or spiritual good of mankind. In nearly all these, this amiable Prince took a deep and tender interest. The benevolent inhabitants of the Metropolis, foremost in deeds of mercy, found him always ready to move at their head in every such business; while the manliness, the simplicity, the energy of his truly soldier-like eloquence, imparted interest, and drew success to every cause which he espoused. He had, on all such occasions, an unusual command over the heart of every true Englishman, and his place at the anniversaries and public meetings of charitable institutions will not be soon filled.

We believe his Royal Highness had thrice sustained the loss of all, or nearly all his personal property, by accidents at sea, and in each case to a very large amount. These losses were assigned as the reason of his pecuniary embarrassments, which he had taken the most honourable means to remove;—not by throwing his debt upon the nation, but by the most praise-worthy economy and self-denial.

Within the last two years of his life he had married the sister of Prince Leopold of Saxe-Cobourg. To his afflicted widow he has left the charge of an infant daughter, a fine and healthy child, now the presumptive hope of the British nation.

*Death of Rev. F. Hamilton.*

ON the 26th of December, the Rev. F. Hamilton, for many years the respected pastor of the Independent Church at Brighton, departed this life, in the sixty-second year of his age.

*Slave Trade in the Mauritius.*

By a letter from the Mauritius, dated July 2d, it appears, that the slave trade is carried on there to such a shameful extent, that the Government has issued a Proclamation, threatening the most rigorous measures, and in which the intention is announced, of immediately increasing the military detachments on the coast, and of establishing posts on every point where a landing of slaves shall in future be permitted. The neighbouring proprietors can prevent it; and if they do not, they must abide the consequences. The Major General would be glad if this warning should have the effect of awakening the deluded to a sense of their situation: the example of Philibert, Tryolle, and Clerensac, who were sent to England last year, and have been sentenced to three years' confinement and hard labour, should be sufficient to deter even the most determined. Those who persevere cannot long escape justice, as Government will never relax its exertions until they have been brought to that punishment which the law has attached to their crimes, and which will be insured by the transmission of every culprit to England.

Since the receipt of the above, some persons have arrived from the Mauritius to take their trial in this country for dealing in slaves.

*Gaelic Missions.*

By the report of a Society in Paisley and its vicinity, established in 1817, it appears, that out of 400,000 inhabitants, 300,000 are incapable of reading either English or Gaelic, and that in consequence of their ignorance, Popery is evidently on the increase. This Society employs four Missionaries capable of preaching to them in the Gaelic language, by which means the gospel has been brought to the ears of some, who have not had the opportunity of hearing a sermon for twelve years. By the means of circulating schools, the inhabitants are taught to read, and enabled to instruct each other. The Society in Scotland for Promoting Christian Knowledge, supports 309 schools, containing from 16 to 20,000 scholars, and the Bible is put into extensive circulation.

*To the Editors.**Dr. Doddridge's Tomb-stone.*

In the Evangelical Magazine for December, the reader is informed that

"the tomb-stone of the late eminently pious and useful Dr. Doddridge has been repaired and freshened, by the order of the Rev. Mr. Miller, the clergyman who lately officiated at the British factory at Lisbon." I think it an act of justice to confirm the truth of that statement from the best authority. This liberal-minded gentleman left Lisbon during the course of this year, to take possession of the vicarage of Dedham. The stone was repaired, and the letters newly cut, at his own expense. This generous action, to the memory of so excellent a character, deserves the thanks of Protestant Dissenters.

I am, yours respectfully,

W. B. CATHERN.

Dedham, Essex, Dec. 18, 1819.

*Death of Mr. Winchester.*

DIED, at an advanced age, at his house in Cecil Street, Strand, on Wednesday, January 5, WILLIAM WINCHESTER, Esq. He was a most consistent, devoted, and useful Christian. He was rather a private than a public character: but that peculiar meekness and modesty, which induced him to prefer a retired course of life, were never accompanied with the least indifference to the claims of religion and charity. Called by divine grace at an early period, he devoted the large majority of his years to the service of God and the interests of his church. Furnished with ample means of doing good, he was ever alive to the obligations which they at once increased and enabled him to discharge. The vigour and purity of his faith in the gospel, and the lively hope he entertained of heaven, were manifest in every part of his conversation. His peaceful departure accorded with his holy life. During a very short confinement, no pain afflicted his body, and no fear disturbed his mind. Like a true patriarch of Israel, he called his numerous descendants to the side of his bed, and solemnly admonished and blessed them: and having calmly adjusted every earthly concern, he sweetly slept in Jesus, entered upon the visions of immortality, and exchanged, without a sigh of regret, "the earthly house of this tabernacle, for a building of God, a house not made with hands, eternal in the heavens." His funeral sermon was delivered at the Adelphi Chapel, on Sunday morning, Jan. 16, by Mr. Lacey, of Salters' Hall, from Gen. xlviii. 21: "Behold, I die; but God shall be with you, and bring you again to the land of your fathers."

The Editors will feel obliged to Literary Gentlemen and Publishers, for the communication of Notices (Post paid) suited to this Department of the CONGREGATIONAL MAGAZINE.

## WORKS PREPARING FOR PUBLICATION.

Mr. B. Hanbury is preparing for the Press, An Historical Research concerning the most ancient Congregational Church in England, shewing the Claim of the Church worshipping in Union Street, in the Borough of Southwark, to that distinction.

In the Press, *Northam's Pious Memorials*. A new edition, with additions, by the Rev. G. Burder.

*Memoirs of M. Obelin*, Lutheran Pastor of Walshback. By the Rev. Mark Walka.

In the Press, *Life of Mrs. Joanna Turner*, late of Bristol; with a commendatory Preface, by the Rev. Dr. Bogue.

*Scripture Stories*, second edition, revised and corrected, with additions.

*Travels through Denmark, Sweden, Lapland, Finland, Norway, and Russia*; with a Description of the City of St. Petersburg during the Tyranny of the Emperor Paul. By E. D. Clarke, L. L. D.; being the Sixth and concluding volume of the Author's *Travels in Europe, Asia, and Africa*; handsomely printed in quarto, with numerous Engravings of Views, Maps, &c.

On the first of February will be published, W. Baynes and Son's Catalogue of Old Books, for 1820, Part I.; comprising a very valuable and extensive Collection of Divinity and Ecclesiastical History, both English and Foreign. Dictionaries, Lexicons, and Grammars, in various languages; and the best Greek and Latin Classics.

## WORKS RECENTLY PUBLISHED.

*Memoirs of the Protector, Oliver Cromwell*, and of his two Sons, Richard and Henry. Illustrated by original Letters, and other Family Papers. By Oliver Cromwell, Esq. 4to. with Portraits. Price £3. 3s. boards.

*Hints for the Improvement of Early Education and Nursery Discipline*. Third edit. Price 3s. 6d. boards.

*Memoirs of Miss G——*, late of Heathcote Street, Monklenburgh Square; illustrative of the Nature and Effects of Christian Principles; compiled principally from her own Papers. 12mo. Price 3s. boards.

*The Spirit of Pascal*; comprising the Substance of his Moral and Religious Works. 32mo. Price 1s.

*An Inquiry into the Duty of Christians with respect to War*, including an Examination of the Principle of Peace Societies. By John Sheppard, Author of "Letters descriptive of a Tour on the Continent in 1816." 8vo. Price 6s. boards.

*A Mother's Journal*, during the last Illness of her Daughter; with a Preface by Miss Jane Taylor. 12mo. Price 4s. boards.

*The Crisis, or Hope and Fear balanced*, in reference to the present Situation of the Country. A Sermon. By J. A. James: Second edition. 1s.

*Lectures on Scripture Duties*. By W. B. Collyer, D. D. F. A. S. 8vo. Price 14s. boards.

## ANSWERS TO CORRESPONDENTS.

COMMUNICATIONS have been this month received from Rev. Messrs. Tyerman—Ely—Guyer—Ellerby—Thornton—Scott—Morison.

Also from S. P.—J. Burrell—J. M. Andover—R. H.—W. H.—Erastus—T. Foulger—Theologus—J. N. C.—H. P.—Moses—J. H. Camps.

H. J. R.'s suggestion relative to the translation of Latin, Greek, and Hebrew quotations, is very reasonable, and shall in future be attended to. The Poetry of D. and Loosander is inadmissible.

Our Correspondent W. E. York, would oblige us by transmitting his address. *Itus* must excuse us, but we are thoroughly satisfied that no true friend of Christianity ought silently to witness a public violation both of its letter and spirit. We shall be happy to hear what he, or any other Correspondent, can calmly adduce in support of the principle; certainly not a principle of *Non-conformity*, that blasphemies against the Gospel are to be punished by civil prosecutions. The evil complained of by *Itus*, in reference to the Congregational Fund, appears to us to arise, not from too much knowledge existing among our young people, on the genuine and invulnerable principles of Religious Liberty, but from too little; and the mode he would recommend appears to us calculated only to exasperate the evil. If the principles which he seems to advocate, had been prevalent among his ancestors, there would at the present day have been neither Congregationalists, nor Congregational Funds. But they were men who understood why they dissented; and to them the cause both of dissent, and of truth, and of liberty, owes unspeakably more than to the present race either of old or young Non-conformists.